

T
680
A5

M A R Y :

MOTHER OF JESUS

or

QUEEN OF HEAVEN?

By

Charles W. Amlin

Published by

Island Press Cooperative, Inc.

New York, N. Y.

Copyright, 1953, Charles W. Amlin

University of Southern California

Printed in the United States of America

Rel 232.93 A517m

ACKNOWLEDGMENTS

The author of this book has done much research work in order to gather the material here presented. This is shown by the Bibliography.

He has also drawn upon information collected by others. Much appreciation is due to the authors and publishers of books and periodicals under copyright, for their generous permission to use desired quotations:

The Christian Century: Four excerpts copyrighted by this periodical, and quoted by permission.

The Churchman: Article by Conrad Henry Moehlman, "Noel, Noel, Noel, Noel!"

The Convert: Article by Dr. Joseph Zacchello, and article by Margaret E. Williamson, "The Cult of Mary Assumption."

Converted Catholic Magazine: Article by Rev. J. A. Fernandez, "Your Questions Answered;" by Dr. A. Mauricio, "Our Lady of Fatima;" by Stanley Rycroft, "Latin America and the Living Christ."

The Humanist: Article by Rev. R. Lester Mondale, "The Assumption of the Virgin — A Liberal View."

Fernandez Rev. J. A., *I Was Blind, Now I See*; self-published, 1949.

The Book and Bible House, Box 428, Decatur, Ga.: *My Life in the Convent*, by Margaret Shepherd.

Loiseaux Brothers, Inc., 19 West 21st St., New York City 10: *The Two Babylons*, by Alexander Hislop.

McCabe, Joseph, *History of the Popes*; published by N. V. Douglas, Ltd., Auckland, New Zealand.

Testa, Rev. Stephen L., *A Defense of the Virgin Mary*; Scripture Truth Society, Los Angeles, Calif.

Cuts used by courtesy of *Converted Catholic Magazine*

330013

Publishers' Note

The "Catholic Bible" referred to constantly in this book is the standard translation kept by the Roman Catholic Church, "A Revision of the Challoner-Rheims Version, Edited by Catholic Scholars", which varies in few points from versions used by Protestants.

Our writer is not primarily concerned with "higher criticism", in his quotations whether from the Old or the New Testament. He is comparing the Catholic Bible, as it is written, with Catholic tradition, as it is practiced.

TABLE OF CONTENTS

	Page
I. The Biblical Mary	3
II. The Catholic Mary	18
III. The Miracles of Mary	39
IV. Origins of Marianity	51
V. Modern Marianity	70
VI. Conclusion	79
Bibliography	82
Index	84

DEDICATION

There are two important groups of people who are told what they may not read. These are the Communists and the Roman Catholics.

This book is respectfully dedicated to all those who, in the glorious pursuit of truth, have made, or may make, their way into the never-ending crusade for freedom from control over the minds of men; who assume the Creation-given right of answering to their own disciplined consciences, rather than to any earthly "father", as to the exercise of their minds and their moral conduct.

"Books, not which afford us a cowering enjoyment, but in which each thought is of unusual daring, such as an idle man cannot read, and a timid one would not be entertained by, which even make us dangerous to existing institutions, such I call good books."

Henry David Thoreau

I. THE BIBLICAL MARY

On November 1st, 1950, many people were startled by an announcement of the Pope. "Startled" is too mild a word. Many were shocked at the papal dogma of the Assumption of the Virgin that completed the exaltation of Mary, the gentle, humble mother of Jesus of Nazareth, to a place even more important than that of God and the Savior, as supplication to them can be made only through her.

This idea seems to contradict the express teachings of the Old and the New Testaments, in both the Catholic and non-Catholic versions.

If there exists an authentic record of the mother of Jesus, it is in the New Testament, the record of early Christianity. Since the Roman Church has officially held that the Bible is the divinely inspired Word of God, one would reasonably suppose that the Church would confine its doctrine concerning Mary to that inspired Word, or to a source consistent therewith. It is one of the tragedies of history that the Church has wandered far from this inspired Word, and has synthesized a strange female deity that neither the Mary of the Bible — the Catholic Bible — nor her oldest son, Jesus, could possibly recognize.

This strange creature they adore, venerate, or worship by kneeling before her image, and repeating enough sentimental laudations and supplications to do justice to any savage deity. Many of these prayers and praises come from contrite and sincere worship — just as do those addressed by Communists to Stalin. For Stalin appears humanly to mean to his faithful servants about what the Roman Mary spiritually means to hers.

Let us list here, with comments, all the recorded words which Mary, Jesus' mother, spoke, with all the recorded words said about her by those who knew her. We shall then be ready to inquire how the worship of the "Virgin Mary" originated.

In Genesis III:15, we read "the first prophecy made to man", that "the Lord God", speaking to a serpent who reportedly had deceived Eve, declared: "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Note the latter

part of the above quotation, “—it shall bruise thy head . . .” The Hebrew pronoun “it” is masculine.* Roman Catholic spokesmen have erroneously changed the word “it” or “he” to “she” in order to make their Mary the omnipotent performer of this great deed. Therefore even if Genesis is accepted as literally true, the Catholic interpretation is unjustified.

Again, the Old Testament reportedly prophesies of Jesus’ mother, declaring in the beautifully written book of Isaiah (VII:14) “Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” This prophecy, according to Matthew I:22, 23, was fulfilled, though honest scholars of the Hebrew tell us that the term originally used in this passage meant “young woman”, *not virgin*.

We quote further from the “Catholic Bible,” the few precious words about Mary, with observations as we go along. In the Gospel of Luke beginning at I:26 we read:

“Now in the sixth month the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin’s name was Mary. And when the angel had come to her, he said, ‘Hail, full of grace, the Lord is with thee. Blessed art thou among women.’ When she had heard him she was troubled at his word, and kept pondering what manner of greeting this might be. And the angel said to her, ‘Do not be afraid, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God will give him the throne of David his father, and he shall be king over the house of Jacob forever; and of his kingdom there shall be no end.’ But Mary said to the angel, ‘HOW SHALL THIS HAPPEN, SINCE I DO NOT KNOW A MAN?’

“And the angel answered and said to her, ‘The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee; and therefore the Holy one to be born shall be called the Son of God. And behold, Elizabeth thy kinswoman also, has conceived a son in her old age, and she who was called barren is now in her sixth month; for nothing shall be impossible with God.’

“But Mary said, ‘BEHOLD THE HANDMAID OF THE LORD; BE IT DONE TO ME ACCORDING TO THY WORD.’ And the angel departed from her.

* This passage of Genesis supposedly refers to a Messiah who was to come. Paul may have had this in mind when he wrote to the Christians at Rome (Rom. XVI: 20) “But the God of peace will speedily crush Satan under your feet.”

"Now in those days Mary arose and went with haste into the hill country, to a town of Juda. And she entered the house of Zachary and saluted Elizabeth. And it came to pass, when Elizabeth heard the greeting of Mary, that the babe in her womb leapt. And Elizabeth was filled with the Holy Spirit, and cried out with a loud voice, saying, 'Blessed art thou among women and blessed is the fruit of thy womb! And how have I deserved that the mother of my Lord should come to me? For behold, the moment that the sound of thy greeting came to my ears, the babe in my womb leapt for joy. And blessed is she who has believed, because the things promised her by the Lord shall be accomplished.'

"And Mary said, "MY SOUL MAGNIFIES THE LORD, AND MY SPIRIT REJOICES IN GOD MY SAVIOR; BECAUSE HE HAS REGARDED THE LOWLINESS OF HIS HANDMAID: FOR BEHOLD, HENCEFORTH ALL GENERATIONS SHALL CALL ME BLESSED; BECAUSE HE WHO IS MIGHTY HAS DONE GREAT THINGS FOR ME, AND HOLY IS HIS NAME; AND HIS MERCY IS FROM GENERATION TO GENERATION ON THOSE WHO FEAR HIM. HE HAS SHOWN MIGHT WITH HIS ARM, HE HAS SCATTERED THE PROUD IN THE CONCEIT OF THEIR HEART.

"'HE HAS PUT DOWN THE MIGHTY FROM THEIR THRONES, AND HAS EXALTED THE LOWLY. HE HAS FILLED THE HUNGRY WITH GOOD THINGS, AND THE RICH HE HAS SENT AWAY EMPTY. HE HAS GIVEN HELP TO ISRAEL, HIS SERVANT, MINDFUL OF HIS MERCY — EVEN AS HE SPOKE TO OUR FATHERS — TO ABRAHAM AND TO HIS POSTERITY FOREVER.'

"And Mary remained with her about three months, and returned to her own house."

Now this Scripture might be called the foundation-stone, on which the officialdom of the Church of Rome have supposedly built their Church of Mary. A little analysis will reveal, however, that the Mary of the Church of Rome is a very different personage from the Mary of the Catholic Bible. There is a relevant footnote, on page 150 of this Bible, which Catholics who may read this book need not be reminded is no more a part of the Scripture than are these lines they are now reading. This footnote refers to verse 34—Mary's statement that ". . . I do not know a man", and claims that ". . . she had firmly resolved to remain a virgin."

This is one of those frequent comments by which the commentator, in footnote "explanation" tries to make the cart pull

the horse; that is, he tries to twist the Bible to make it conform to a favored tradition. Mary had resolved no such thing; or if she had, she was extremely fickle, for, as we shall see, the Catholic Bible clearly implies that Mary had at least six children—four sons and two or more daughters,—after her oldest son Jesus.* Catholic editors, however, assure us that they were his “cousins.”

Now it may be submitted that a fair-minded reading of the Magnificat will convince the reader that the transcendently important personage dealt with was not Mary the mother, but Jesus the son who was to be. This is pointedly true in what was said by the mother herself. As my typewriter recorded these very words, however, a radio program came from the San Gabriel Mission, and the announcer stated that “This program is dedicated to the Immaculate Heart of Mary, Queen of Peace.” It was really a beautiful and inspirational program; but the hearers all were asked to pray for peace. Pray to whom? The inference was clear, and it was clever. Although the Bible, in reference to Jesus, speaks of “The Prince of Peace”, nowhere does it mention a “Queen of Peace.” But a Queen, of course, is on a higher level than a mere Prince.

There can be no objection to this war-ridden world having a queen of peace, if it wants one. Only let us not confuse the notion with original Christianity. The two doctrines are mutually exclusive.

Mary was, by her own humble declaration, “the handmaid of the Lord”, even the “lowly handmaid.”—A “handmaid” in Mary’s day was a servant scarcely above a slave. Imagine a priest in Spain or Italy describing Jesus’ mother as a servant-girl, instead of as “The Immaculate Mother of God.” Her “spirit rejoices in God my Savior”, not because she was mother of her own creator, as the Catholic priests would seem to have it; but “because he who is mighty has done great things for me, and holy is *his* name”—not mine. For the same reason, “all generations shall call me blessed.”

* Harry Emerson Fosdick informs us in *The Man from Nazareth*, that there is an older translation of Matthew’s Gospel, “so scholars feel assured, than the one now used in the Bible. It is in the Monastery of St. Catherine on the traditional Mt. Sinai. It ends the genealogy of Jesus with its only logical conclusion: Joseph begat Jesus.”

Read the Magnificat again (Luke I:46-55) as recorded above. Note the serenely beautiful humility expressed in her utter thankfulness that the Almighty should condescend to her! People of all generations may "bless" her by being humble like her, and by offering their temples of spirit, soul, and body for giving to the world noble sons and daughters.

Those painted, jewel-bedecked, silk-and-gold-draped images of Mary seen in a church or carried in processions seem, to my mind, likenesses of heathen goddesses. They detract from, instead of adding to the dignity of the gentle and humble mother of Jesus the Christ.

Roman Catholic officialdom, from the Pope down, needs like the rest of us a rereading of *Mary's* Magnificat, not one obscured by the dust and cobweb of tradition. The last five verses of her canticle of humility and praise constitute one of the most radical (literally *uprooting*) doctrines ever set forth. How she scorned tradition! Her "Savior" has "scattered the proud in the conceit of their heart . . . He hath put down the mighty from their thrones, and has exalted the lowly . . . He has filled the hungry with good things, and the rich he has sent away empty."

These few sentences set Mary before us as a lofty-souled woman, worthy of the Son whom she bore and whom she exalted above herself.

If we return to verse 34 of the above Biblical quotation, we realize Mary's intelligence. She first doubted the angel Gabriel. Doubt of the supernatural, or even of the incredibly natural, is the first sign of good sense. She demanded to know the process of this startling promise of having a baby without a natural father, and having received assurance of a uniquely high experience, she offered herself freely as a channel of the announced divine unconventionality. Afterwards, she did not, as the average woman would, run to a friend to talk it all over. On the contrary, she "kept pondering" what was told her.

Matthew's account of the events leading to the birth of Christ does not, in minor particulars, agree with Luke's. The fact that Matthew and Luke do not agree in non-essentials is hardly a justifiable reason, however, for theologians to manufacture a set of traditions which nullify both original accounts. Matthew states that the great announcement was made to Joseph in a dream. The Catholic Bible thus records Matthew's narrative: (I:18-25).

"Now the origin of Christ was in this wise. When Mary his mother had been betrothed to Joseph, before they came together, she was found to be with child by the Holy Spirit. But Joseph her husband, being a just man, and not wishing to expose her to reproach, was minded to put her away privately. But while he thought on these things, behold, an angel of the Lord appeared to him in a dream, saying, 'Do not be afraid, Joseph, son of David, to take to thee Mary thy wife, for that which is begotten in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins.' Now all this came to pass that what was spoken by the Lord through the prophet might be fulfilled, 'Behold, the virgin shall be with child, and shall bring forth a son; and they shall call his name Immanuel;' which is, interpreted, 'God with us.' So Joseph, arising from sleep, did as the angel of the Lord had commanded him, and took unto him his wife. And he did not know her till she brought forth her first born son. And he called his name Jesus."

Here Matthew writes a few paragraphs relating the visit of Magi ("wise men"), to Jerusalem to find the child, "his star," etc.

"And when they saw the star they [Magi] rejoiced exceedingly. And entering the house, they found the child with Mary his mother, and falling down they worshipped him.

"But when they had departed, behold, an angel of the Lord appeared in a dream to Joseph, saying, 'Arise, and take the child and his mother, and flee into Egypt, and remain there until I tell thee. For Herod will seek the child to destroy him.' So he arose, and took the child and his mother by night, and withdrew into Egypt . . ." etc.

After a few more paragraphs Matthew again refers to the mother and child, thus:

"But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, 'Arise, and take the child and his mother, and go into the land of Israel, for those who sought the child's life are dead.'"

In this account of Matthew also, the child is the important personage, not the mother. The Magi "fell down" before the baby Jesus and "worshipped him," not his mother. The child is always given pre-eminence over the mother. The mother showed no jealousy or desire for recognition. How different is this original Mary from the Roman Mary who has for centuries in countries dominated by the Church been made more important than Jesus and God himself!

Joseph must have been as unusual a man as his wife Mary was a woman. There have been plenty of "saints" unworthy of the name, but not this Joseph! Imagine a Jewish husband of his day who thought his young wife had been committing adultery, even before he had his first experience with her. She might consequently have been exposed to the stern penalties of Jewish law; yet he wished to keep the scandal as quiet as possible! And the Catholic Bible calls him "a just man, and not wishing to expose her to reproach." He was planning privately to slip her out of his life, when reportedly an angel told him in a dream to keep her—"to take to thee Mary thy wife," because her child's father was not any man, but actually the Holy Spirit.

What a couple! Both of them knew how to keep their mouths shut. Now of course we do not believe that Mary committed adultery, but if she had done so, as Joseph evidently at first assumed she had, it is submitted that Joseph had extraordinarily good sense and charity.

It has been pointed out that Matthew and Luke disagreed about the "annunciation." These two reporters agreed, significantly, however, that the baby was Mary's *firstborn* son. Luke tells it (II:4-7) as follows:

"And Joseph also went from Galilee out of the town of Nazareth into Judea to the town of David, which is called Bethlehem—because he was of the house and family of David—to register, together with Mary his espoused wife, who was with child. And it came to pass while they were there, that the days for her to be delivered were fulfilled. And she brought forth her *firstborn* son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn."

After his narration about the shepherds and the angels Luke (II:16-20), proceeds:

"So they went with haste, and they found Mary and Joseph, and the babe lying in the manger. And when they had seen, they understood what had been told them concerning this child. And all who heard marvelled at the things told them by the shepherds. But Mary kept in mind all these things, pondering them in her heart."

That Mary considered herself the same as other women, in the matter of obedience to Jewish law, is attested by Luke (II:22, 23):

"And when the days of her purification were fulfilled according to the Law of Moses, they took him [the baby boy] up to Jerusalem to present him to the Lord . . ."

Beginning at verse 33 of the same chapter:

"And his father and mother were marvelling at the things spoken concerning him. And Simeon blessed them, and said to Mary his mother, 'Behold, this child is destined for the fall and for the rise of many in Israel, and for a sign that shall be contradicted. And thy own soul a sword shall pierce, that the thoughts of many hearts may be revealed.'"

It may be mentioned here that a third writer, John, in II:12, testifies that Jesus had blood brothers, and he distinguished them from disciples. Thus, the Catholic Scripture could hardly make the fact any plainer. Mark (VI:3), as we shall presently see, also speaks in as plain language as possible of Jesus' sisters, and gives the names of his brothers, with the same assurance as he speaks of Jesus' mother. All four writers, Matthew, Mark, Luke and John, who are accepted as responsible biographers, all agree perfectly that Mary had other children besides Jesus. This is momentarily important, because there are few other events and teachings upon which all four writers report and agree in detail. Once again, here, according to the Catholic Bible are the four records:

Matthew: "And when he [Jesus] had come to his own country, he began to teach them in their synagogues, so that they were astonished, and said, 'How did this man come by this wisdom and these miracles? Is not this the *carpenter's son*? Is not his mother called Mary, and his brethren James and Joseph and Simon and Jude? And his sisters, are they not all with us? Then where did he get all this?'"

Mark: "And they [Jesus and his disciples] came to the house, and again a crowd gathered so that they could not so much as take their food. But when his own people had heard of it, they went out to lay hold of him, for they said, 'He has gone mad.' . . . his mother and his brethren came and standing outside [of the crowd], they sent to him, calling him. Now a crowd was sitting about him, and they said to him, 'Behold, thy mother and thy brethren are outside, seeking thee.' And he answered and said to them, 'Who are my mother and my brethren?' And looking round on those who were sitting about him, he said, 'Behold my mother and my brethren. For whoever does the will of God, he is my brother and sister and mother.' . . . And leaving that place, he went into his own country, and his disciples followed him. And

when the sabbath had come, he began to teach in the synagogue. And many when they heard him, were astonished at his doctrine, saying, 'Where did he get all this?' and, 'What is this wisdom that is given to him?' and, 'What mean such miracles wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, Joseph, Jude and Simon? And are not also his sisters here with us?' (3rd and 6th chapters).

Luke: "Now his mother and brethren came to him; and they could not get to him because of the crowd. And it was told to him, 'Thy mother and thy brethren are standing outside, wishing to see thee.' But he answered and said to them, 'My mother and my brethren are they who hear the word of God, and act upon it.'"

(Luke, in IV:22, also reports that a whole synagogue full of Jesus' neighbors could hardly believe their own ears and eyes when they witnessed his tremendous words of wisdom. "Is not this the *son of Joseph*?" Not a single such word of incredulous amazement was ever recorded about Mary, who at that time seemed unable to comprehend her oldest son's doctrine. Neither she nor Joseph, according to the Catholic Bible, understood Jesus, even as a twelve-year-old boy. Luke II:49-50.)

John: "After this he went down to Capharnaum, he and his mother, and his brethren, and his disciples."

The context of these several passages of Scripture, it may be observed here, relates many miracles that Jesus performed, but never one by Mary. How is this? A live woman never performed one miracle, but after she is dead she performs many!

The Catholic Church claims Mary's perpetual virginity, but the Catholic Bible clearly implies just the opposite. Of Joseph and Mary's sexual relations Matthew is quoted as saying that Joseph "did not know her *till* she brought forth her *firstborn* son." The word "*till*" signifies where Mary got all those other children. The Catholic commentator, in attempting to convince the reader that the Catholic Bible does not mean what it says, comments on page 107 of the New Testament herein quoted, that when the crowd of Jewish worshippers exclaimed, "Is not this the son of Mary?" they meant "the only son of a widow." We must again remind the commentator and the reader, however, that the Catholic Bible also quotes Luke (IV:22) as reporting that the same kind of crowd exclaimed, "Is not this *Joseph's* son?"

It is pretty clear, moreover, that Jesus considered physical kinship to his mother, brothers and sisters as being of no extraordinary importance. This ought to be an example to those possessive persons who seem to think that children belong exclusively to their parents. "These are, *my kids*", we have all heard said by parents who would allow no outside person or agency to interfere even for the welfare of the child. Jesus' parents, either through generosity, or because they knew not how to do otherwise, yielded their specially endowed Son to the whole world—an example worthy of emulation by all parents.

Luke does not mention Jesus' mother after she and her sons had tried to interrupt his sermon and take him home. Luke does not even mention her as being present at the crucifixion. Nor do Matthew and Mark mention her presence there. Only John (in XIX:25-27) of the four biographers mentions it, and some Biblical authorities think that this was not in his original report.

Luke further shows Jesus' lack of concern about whose physical son he was when, as Luke relates, "a certain woman from the crowd lifted up her voice and said to him, 'Blessed is the womb that bare thee, and the breasts that nursed thee.'" Jesus promptly retorted: "Rather, blessed are they who hear the word of God and keep it." Which seems to amount to this: Being my mother is unimportant when compared with what I teach.* The history of Mary is of little importance to Christianity. That of Christ is all-important.

As a footnote on page 100 of the Catholic New Testament, there is this valid commentary of the official Roman Catholic Church: "St. Augustine says that Mary was more blessed in that she believed in Christ than in that she had given him birth." This view of Mary, mother of Jesus, by one of the greatest of

* William Blake enlarges on this in several passages of his strange poem, *The Everlasting Gospel*, as for instance:

"Obey your parents." What says He?

"Woman, what have I to do with thee?

No earthly parents I confess:

I am doing my Father's business."

the early church fathers is much more tenable than the thousands of "Hail Mary's" which we hear these days,—though the "hails" are consistent with the goddess they do homage to.

The last specific information that we have of Mary the mother of Jesus is in the book of the Acts of the Apostles, usually called simply "Acts." The Catholic Bible quotes Acts I:12-14 as follows:

"Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey. And when they had entered the city, they mounted to the upper room where were staying Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot, and Jude the brother of James. All these with one mind continued steadfastly in prayer with the women and Mary, the mother of Jesus, and with his brethren."

Once again, we call attention to the apparent acceptance by everybody who knew anything about Mary and her family, that Jesus had blood-brothers, as well as a blood-mother. The "perpetual virginity" of Mary the mother of Jesus is, therefore, fiction, and nothing else. It devolves upon the church of Rome to prove otherwise, since it was this religious system which invented the contention.

The state of virginity is perversely held before the world as being more holy than motherhood. Perhaps a chief reason that the mothers of the world have patiently tolerated this perversion for three or four thousand years is because priests—of many religions—have sought to compensate them by creating a female deity, a queen-goddess by whom their female sex can feel, even though unconsciously, at least equal to the male. Yet surely the noblest act of which woman is capable is the deliverance—to all mankind—of, splendid daughters and sons. Virginity is sacred; the surrender of virginity for motherhood is more sacred. This sublime achievement is what advances the race. Glorification of the unnatural state of perpetual virginity is no compliment to any normal woman. The same is true as to men of the enforced celibacy of monks and priests, whether in Tibet or the Western world.

Our principal reason for citing the above quotation from Acts, however, is to show that Mary had come fully to believe in Christ and to appreciate his fresh Messianic concept. She was among the first very small company of Jewish women who

at that time bowed to the revolutionary doctrine that Christ's kingdom was "not of this world", and believed that while her son, with his surpassing ability, might have led successful armed rebellion against the military might of the Roman Empire, and might have set himself up as an emperor, as his followers expected for so long, he instead deliberately permitted the unspeakable shame of the cross—the enduring Kingdom of love and forgiveness.

Mary was simply one of some hundred and twenty persons who had gathered in somebody's upstairs room in Jerusalem to seek the Spirit which Jesus had promised he would send as his true Vicar on earth. She obeyed Jesus, and she was there as one of the "steadfastly praying" seekers. Catholics who are interested in the true record, insofar as it is extant, may read it in the first chapter of Acts of their Bibles.

The experience of receiving Christ's true Vicar on earth, as described in the second chapter of Acts, is called Pentecost. Here the experience is as amazingly un-Catholic as Mary's "Magnificat." Here were a hundred and twenty people praying earnestly, or "tarrying", as Jesus had commanded them, until they received the Spirit, Christ's true Vicar on earth. All, including Mary, were praying directly to God. This was the only approach consistent with the model prayer, commonly called the "Lord's Prayer," which Jesus had taught them. No person in this company of a hundred and twenty was more important than any other person, although the disciples were manifestly considered leaders. No Latin or other language not understood by all, was spoken. Nothing is said about any candles or images. What a strange situation for the "Mother of God!" Indeed this strange deity, the Roman Mary, could not find a gathering more foreign to her.*

The first act of the hundred and twenty people after the resounding arrival of the Spirit, Christ's representative on earth, was that all of these folks who evidently spoke only the language of Galilee, now began to speak about sixteen different languages, so that everybody in cosmopolitan Jerusalem under-

* See the Catholic Bible's account: "And suddenly there came a sound from heaven, as of a violent wind blowing, and it filled the whole house where they were sitting. And there appeared to them parted tongues as of fire, which settled upon each of them. And they were all filled with the Holy Spirit, and began to speak in foreign tongues, even as the Holy Spirit prompted them to speak."

stood clearly every word that was said. So goes the account. What a contrast to modern Marianity—mistakenly called Christianity—which is about as understood by the laymen in the pews as Joseph Stalin would be if he undertook to speak in his own tongue to the various linguistic groups in the Soviet Union.

Christ's real Vicar never closed himself away from the crowd and handed down bulls, encyclicals and excommunications. His Vicar dwells within the human consciousness. Peter must have had a foretaste of this indwelling Presence when he confessed the faith on which Christ proposed to build his invisible church. Peter also was among the hundred and twenty who "waited" for Christ's representative on earth. He and Mary and the other disciples received him; and there has never been a true successor to this Vicar, nor successors, organizationally speaking, to these first disciples—learners—who were so amazingly changed into Apostles—messengers. A succession of "Vicars" and "Apostles" means the abandonment of the original doctrine of the Indwelling Presence, and in its place the exaltation of an inflexible tradition—the very thing that Christ and Mary so despised.

Mary, the mother of Jesus, if she was ever to be an intercessor or mediator, should have been so, right there in Jerusalem on this occasion of the very founding of the Church of Christ. Can the reader imagine a situation so foreign to that meeting as that Mary—or Mary and her sons—should have demanded or been given privileged positions because they were related by blood to Jesus? No: blood relationship was irrelevant. This meeting was in the realm of the Spirit. Where Christ's Vicar is, all is equality. There was no pope there, no ruler; if there had been, Christ's representative could not have come. The hundred and twenty were "of one mind"—of perfect equality.

They not only were alike in matters of spirit and mind, but also in their production and use of material things. As the Catholic Bible records in Acts II:44-46:

"And all who believed were together, and held all things in common, and would sell their possessions and goods and distribute them among all according as anyone had need."

This is the simple record as we have it, and it is certainly not the least important result of the coming of the Spirit-Vicar. But here (p. 319, footnote) is the way the Church's editors water down the original account: "All were ready to help the needy,

and as occasion demanded, they even sold their possessions to do so; this spirit of fraternal charity is widely different from modern Communism.”—Of course, it is different from modern Communism—as different, possibly, as official Catholicism is different from pristine Christian teaching and practice.

In Acts IV:32-36, the Catholic Bible gives us further information on the same topic:

“Now the multitude of the believers were of one heart and one soul, and not one of them said that anything he possessed was his own, but they had all things in common. And with great power the apostles gave testimony to the resurrection of Jesus Christ our Lord; and great grace was in them all. Nor was there anyone among them in want, for those who owned lands or houses would sell them, and bring the price of what they sold and lay it at the feet of the apostles, and distribution was made to each, according as any one had need.”

And here, deliberately changed from the original narrative, is the official footnote “. . . while they still held private property, all were ready to use it for those in want, and the more fervent went to the extent of selling their possessions in whole or in part, and turning over the proceeds to a fund for the poor. That this latter practice was not obligatory or general, even in Jerusalem, is clear from the special mention of Barnabas in IV:36, and from V:4, 5 where Ananias is reminded that he need not have sold his land, and that, if he did, he need not have given the money to the apostles.”

Barnabas is probably mentioned by name because of his later importance; not because he was doing anything different from the other members of the church. He is contrasted with Ananias and Sapphira, who sold some property, and turned in part of the sales price as the whole. Peter saw right through the fraud, and when he told them so, they both dropped dead of fright.

Mary and the other women were, according to the account of Pentecost in the Catholic Bible, just as important as were the men, in the founding of Christ's church in Jerusalem. No other than Peter proclaimed this equality. The first speech he made was in sharp antithesis to the whole papal concept.

He quoted the prophet Joel, who had predicted the “pouring forth of the Spirit upon all flesh.” “Your sons *and your daughters* shall prophesy”, he declared. Every woman in the

company of the hundred and twenty believers had the same right to preach as the men had. No woman had pre-eminence over any man, and no man had pre-eminence over any woman. There were no ceremonies, no holy water, and no mediator save Christ. "Whoever calls on the name of the Lord shall be saved!" shouted Peter. All of them began to speak to the people of Jerusalem. Mary spoke, not as Jesus' mother, but as his believer, and as recipient of Christ's Vicar, the Spirit.

In harmony with what St. Augustine said about Mary, it was of incomparably greater importance that she house the Spirit in the temple of her body than that she had housed the baby Jesus.

It is to be noted that Peter never at this time or any other, referred specifically to Mary, either in life or death. This is singular indeed, for "the first pope" must have known her personally.

This is the origin of the Church founded by Christ, as reported in the Catholic Bible. What virtue is there in changing this simple and beautiful account?

The above quotations and references in this section of this book are, I believe, the only words Mary, Jesus' mother, is quoted as saying, and, except for two mentions in Paul's Epistles, the only words said about her by those who could speak with knowledge.* Either this original account is false, or any tradition inconsistent with it is false. They cannot both, if they refer to the same Mary, be true. The fact is that the tradition which aggrandizes and purports to extol, Jesus' own mother is rather an insult to her memory, because it gives the lie to the only authentic testimony about her, and indeed to her own recorded words.

* In his booklet *Romanism in the Light of the Bible*, Dr. Stephen E. Slocum comments on two Pauline references. "God sent his son 'in the likeness of sinful flesh and for sin' [Rom. VIII:3], that as a substitutionary sacrifice he might take our sins upon himself, 'nailing them to the cross.' Therefore to ascribe perfect holiness to Mary is to frustrate God's plan of redemption, for it is written that 'God sent his Son, made of a woman, made under the law; that he might redeem them that are under the law' [Gal. IV:4, 5]." Jesus, born "in the likeness of sinful flesh," according to the Catholic Bible, of an "immaculate" mother, according to Catholic tradition.

II. THE CATHOLIC MARY

Jesus' mother may have been physically beautiful, and she may not. We all have seen really beautiful women among the Jews, as among other people, but we have no evidence that Jesus' mother was of this type. Perhaps she was. But the beauty which has made her known to us, twenty centuries after she died, is her undoubted beauty of spirit. Of this we do know, and we can honestly extol it. Those who claim to have seen apparitions of the lady habitually describe her as having a beautiful face. Incidentally, they usually report her as dressed in habiliments familiar to the Roman Catholic Church—an organization which neither she, nor her children, nor the Apostles, ever heard of. The Church she did hear about, and had a small part in helping establish, was the spiritual one which Christ built on the faith of Peter and the other Apostles, and of Mary. Heathen churches may be built on boneyards, but Christ grounded his on a living faith in himself, as the Catholic and Protestant Bibles make clear.

Jesus, too, may have been amazingly handsome; or he may have been homelier than Lincoln or Socrates. But if he were the latter, he had the most superior personality and charm despite this drawback. This is attested in the Gospels. The same may have been true of Mary his mother, but we have no reliable testimony, one way or the other, on either of them. Not bodily appearance, but the great and rare spirit which is ready to sacrifice its own physical temple for principle, is what advances the human race.

However, if it was, as we are told, necessary that Jesus have as his mother a super-human creature of the highest possible physical and spiritual quality, a specimen too divine to ever have been merely human, what kind of female creation would have been necessary to have given birth to Mary, who, in most of the Catholic world, has been pushed far ahead of her famous oldest son? Who would attempt a description of her? Neither Hollywood nor Rome could find the super-adjectives. We are told that Mary's mother was "St. Anne", though there is not a particle of evidence as to who her mother was. Well, what profane mortal would list the qualities of "St. Anne"? And who, on this terrestrial plane, would undertake a sufficient laudation

of "St. Anne's" mother, or of her grandmother? And so on, back to Eve?

No "St. Anne"? There ought to be one. There *had* to be one. So St. Anne was created by the propagandists. In the Middle Ages, two French towns claimed all of St. Anne's bones. Yet "the wrist bone of St. Anne" turned up at Quebec in 1870. A cardinal presented it to a shrine there, and a monsignor brought it across the ocean with great ceremony. *The Biographical Dictionary of the Saints*, by the Right Reverend F. G. Holweck, imprimatur of the Archbishop of St. Louis, admits (p. 79) that "not even the identity of her name is firmly established." But no matter; the faithful go up the steps of St. Anne de Beaupré on their knees to venerate her bones.

Centuries of propaganda have taught the Church propagandists to employ caution and diplomacy when engaged in converting the people of a democratic country, as they are now engaged here. To tell the full truth about their medieval Church, about their worship of their Mary and their saints, would be crude methods indeed. We are not, perhaps for a generation or two, to be told plainly by her highest spokesmen, that the Church of Rome believes and teaches in countries captured by the Church, that her Mary and her saints have even more power to save than Christ. The transition from Christianity to Marianity must be unsuspiciously gradual. Over as long a period as necessary, the Church's Mary and saints will be advanced in America to their superior status they hold in some other lands. Just now we are being treated to the subtle propaganda that the Catholic Mary is the savior of the world against Communism.

Dr. Joseph Zacchello, a priest who changed from Marianity to Christianity, describes in his book, *Ins and Outs of Romanism*, the Hierarchy's methods as follows: "In America, Roman officials are very careful in introducing their novelties. They reveal them one by one. They know that American Catholics, because of the beneficent influence of Protestantism and the love of freedom, are not yet ready to accept Catholic teaching about relics, saints, and the supposed miracles of saints, without investigation. They also know that these things can never stand a national investigation.

"The publicity officials and mass psychologists of Rome have considered it more practical to start with Mary. Even we Protes-

tants have great respect for Mary because she was the mother of Jesus. But Roman Catholics are told that Mary is the Mother of God, because Jesus was divine. She is presented as the 'Queen of Heaven,' and Catholics are told she can do everything for us. What Jesus will not do in answer to our petition, He will do if we send His mother to ask a favor in our name."

However, Jesus himself promised, according to the Catholic Bible, (John XVI:23) that, "if you ask the Father anything in my name, he will give it to you." Again the Catholic Bible declares (John III:35) that the Father loves the Son, and has given all things into his [not Mary's] hands. "He who believes in the Son [not Mary] has everlasting life; he who is unbelieving towards the Son shall not see life, but the wrath of God rests upon him." This is the essence of Christ's doctrine. The Catholic practice of praying to Mary and the "saints" is Marianity. "Grace and truth came through Jesus Christ," [not Mary] the Catholic Bible (John I:17) rightly declares.

A priest of the San Gabriel Mission declared on the radio, Jan. 25, 1950, that, "We do not worship or adore her . . . She is in no sense divine or deserving of adoration." To the Catholics listening to the priest such a statement must have been puzzling. Such statements, aimed undoubtedly at Protestants, are directly contrary to those of the highest authorities of the San Gabriel priest's Church. Such artful propaganda is typical of the half-Protestant sermons frequently heard during this desperate campaign to capture North America for Mary and the "saints"—and the Roman Hierarchy. Is this honoring Mary, the mother of Christ? In January 1950 a "Mariological" Society was formed at the Catholic University in Washington, D. C., evidently to propagate the doctrine that Jesus is not, as the Catholic Bible holds, the medium of grace and truth, but instead, that Mary is.

Dr. Joseph Zacchello, quoting "from *bona fide* Church writings" (April 1949 *The Convert*) shows that the Marian Catholic Church holds its Mary to be equal or superior even to God, citing that one way "in which God exists is in the creature, namely the Virgin Mary by identity, because He is the same as she is." Note the phrase:—not that she is the same as God is, but the stronger expression that "He [God] is the same as she is."! Again: "She existed from the beginning before all ages, and will not cease to exist throughout all ages." Still again: "God is in the midst of her, therefore she shall be unmovable." This is the "Queen of Heaven", "before whom the everlasting doors

will open and the angels bow down their heads." What is this? Did God create Mary, or did Mary create God?

Now it is easily seen that this is not the modest mother of Jesus the Nazarene, and of Jesus' "brothers and sisters." Or, were they his "brothers and sisters"? Catholic spokesmen insist, contrary to their Bible, that they were his "cousins." Well, maybe Jesus' mother was his aunt.

Another Catholic writer declares that "all power is given to her in heaven and earth"—exactly what the Catholic Bible says was given to Jesus. And, "Without Mary you can do nothing . . . with her you can do all"—the combined qualities of Jesus and God! The Catholic Bible says "God is love", but the present Pope—and this seems to me sacrilege—prayed: "O heart of Mary, source of true love . . ."

In the book, *A Crown for our Queen*, circulated in French Canada, you may read (*The Convert*, April 1949) "All power is given to Mary in Heaven and upon earth, as even Christ the Almighty is subject to her, since she herself gave unto Him a power which He had not received from God and Father . . ."

We read of a church in Portugal, which bears this inscription: "To the virgin *goddess* of Loretto the Italian race devoted to her *divinity* have dedicated this temple." [italics the author's.] W. J. Wilkins reports (in *Paganism in the Papal Church*) that, "In what is known as the Liturgy of St. James, which, though bearing the honored name of an Apostle, in its present form was unknown to him, the 'Virgin Mary' is addressed as follows: 'Oh, Mother of ineffable light, honoring thee with angelic songs, we exalt thee, we magnify thy name. It is meet and just that we pronounce thee truly blessed, Mother of God, ever blessed, and in all thy ways of thy life, unblamable and pure! Mother of our God, in dignity and honor, above the cherubim, and in glory above the seraphim, thou, who, without spot or stain of human corruption didst bring forth God the Word, thee truly do we exalt and magnify! To thee, O full of grace, every created being pours forth its congratulations. To thee who art the hallowed temple, the spiritual paradise from whom God assumed flesh and became a child; the God who is before all ages! Truly did he make thy womb a throne that heaven itself could not surpass in glory! Thou who didst bring forth the true God, pray for us, O Virgin, on our behalf, that He would bless and save

our souls!"* A strange liturgy: after exalting this "Virgin" above God and Jesus, she is implored, contrary to the Catholic Bible, to mediate between man and God.

The "*Primer of Roman Catholicism*" shows that Mary is considered not only above Jesus but also apparently above God. To quote: "Brother Leo saw a red ladder on the summit of which was Jesus Christ, and a white one on the top of which was His holy mother. Some who tried again to ascend the red ladder fell back; they then tried the white one and easily ascended it, for our Blessed Lady stretched forth her hand to help them and they got safely into heaven. Mary is mistress of heaven, for there she commands as she wills, and admits as she wills." In this highly imaginative situation we are not informed where God is. Ousted from his own domain?

In the Catechism based on the decrees of the Council of Trent (a milestone in the cumulative evolution of the Roman Church, without which the latter could not function as she now does) are these words:** "Rightly has the Holy Church of Christ joined to this, giving of thanks, prayers and supplications to the most holy Mother of God, by which, suppliantly, we fly to meet her, that she would by her intercession, reconcile God to us sinners, and obtain for us those good things which are necessary to this life and to the life eternal."

This would seem to be the official position of the Church of Rome. American laymen, priests or cardinals shall not change it. It elevates the Roman Mary into the place which, according to the Bible, including the Catholic Bible, belongs to the Deity alone. Both Catholics and non-Catholics, therefore, who accept

* This prayer bears the same stamp as the following which is addressed to Kuan Yin, the Chinese Goddess of Mercy, of whom a descriptive Chinese-English leaflet says: "In one other religion only is there a comparable figure—that of the Virgin Mary in Roman Catholicism."

"Kuan Yin, O penetrating regard, pure regard, compassionate regard, who listens to the sounds of the world, . . . O, light without a mixture of impurity! O sun of wisdom . . . Thou who enlightenest the whole world, Compassion who illuminates like the lightning; . . . Thou who extinguishes hatreds and discords, disputes and litigations; thou who givest peace, even in battles: O Kuan Yin, May I not doubt thee all my life! Thou, so pure, so saintly, protect me in pain and suffering, in danger and in death, Be my support and my strength, . . . Help me to fulfill all my duties. Thou who regardest all beings with pity—Ocean of Compassionate Beneficence—I invoke thee, prostrating myself before thee."

**W. J. Wilkins, *Paganism in the Papal Church*, P. 141.

the proselyting speeches and writings of Roman Catholic propagandists in the United States as if they were authentic Catholic doctrine, simply exhibit their ignorance of this doctrine,—which is hardly mentioned in said proselyting speeches.

The Church of Rome has a legal and probably a moral right to promulgate its cult of Mary in our country. But this cult is not Christian in the original meaning of that term, and they have no moral right to call it Christian. There doubtless are many Christians among the Catholics in this country, but what have they to say about the policies of their Church, and about the glaring fact that the vast majority of their fellow-churchmen throughout the world are Marians? No more than Stalinists in this country can say to influence the policies of the Kremlin. Adherents of these two ideologies in this nation must take them and like them.

“Pope Benedict XV declares”, writes Dr. Joseph Zacchello (*The Convert*, October 1950), “that ‘It can justly be said that Mary, with Christ, redeemed the world.’ Note the order of the words.” In the same article Zacchello writes: “Theoretically, Rome declares her faith in the merit of the atonement, but of what value is such theory, when a pope can say in his encyclical, ‘Our salvation is founded upon the holy virgin. If there is hope and spiritual healing for us, it is from her solely and alone that we receive it.’” God and Christ? Of what value are they?

“We cry to Thee [Mary] to obtain peace for the children of men.” So said Msgr. John J. Devlin in a Mary’s Hour program in Los Angeles, on May 4, 1952.

If more evidence is needed to convince any Catholic who is still uncertain of the facts, that Mary is his really supreme deity, we might cite the writings of the famous saint of the Italian Church, St. Alphonsus Liguori. Students of the Church accept Liguori as “the Church itself that speaks to us”, as is stated (p. 14) in the preface of his book, *The Glories of Mary*,—which was written about 1750. This book was pronounced by Popes Pius VII and Leo XIII to be without error. In an edition bearing the imprimatur of Cardinal Hayes of New York, it is stated that everything that the saint has written is, as it were, a “summary of Catholic tradition . . . it is the Church that speaks . . .” Liguori says that “Sinners receive pardon by the intercession of Mary alone.” So there in the cathedrals hangs Catholicism’s dead Christ.

The contrast between Marianity and Christianity becomes sharp as we place side by side the officially accepted doctrine of Roman Catholic Marianity with that of pristine Christianity. In St. Alphonsus Liguori's book which is, in practice, of greater importance to the Church of Rome than the Roman Catholic Bible, we read of

"The Glories of Mary."

In the Catholic Bible we read:

"To the only God, our Savior, through Jesus Christ our Lord, belong glory and majesty, dominion and authority, before all time, and now, and forever." (Jude)

In the Liguori book we read (p. 80):

"Mary is our Life . . ."

In the Catholic Bible we read (Col III:4):

"Christ your life."

In the Liguori book we read (p. 109):

"Mary our Hope."

In the Catholic Bible (I Tim. I:1):

"Christ Jesus our hope . . ."

In the Liguori book we read (p. 130):

"Mary our Help."

In the Catholic Bible we read (Heb. XIII:6):

"The Lord is my helper . . ."

In the Liguori book we read (p. 152):

"Mary our Mediatress."

In the Catholic Bible we read (I Tim. II:5; Heb. XII:24):

"There is one mediator between God and men . . . Christ Jesus."

In the Liguori book we read (p. 179):

"Mary, our Advocate."

In the Catholic Bible we read (I John II:1):

"We have an Advocate with the Father, Jesus Christ . . ."

In the Liguori book we read (p. 211):

"Mary our Guardian."

In the Catholic Bible we read (II Tim. I:12-14):

"He [Jesus Christ] is able to guard the trust committed to me . . ."

In the Liguori book we read (p. 220):

"Mary, our Salvation."

In the Catholic Bible we read (Acts IV:8-12):

"Jesus Christ . . . Neither is there salvation in any other. For there is no other name under heaven given to men by which we must be saved." (These are the words of St. Peter.) Mary's own words (Luke I:47): *"God my Savior."* Also in Apoc. (Rev.) I:8; IV:8; XI:17; XIX:6; and Psalms LXII:6, 7, is found the same doctrine.

In the Liguori book we read (p. 92):

"All power is given to thee (Mary) in heaven and on earth, and nothing is impossible to thee."

In the Catholic Bible we read (Matt. XXVIII:18):

"And Jesus drew near and spoke to them, saying: 'All power

in heaven and on earth has been given to me.'"

In the Liguori book we read (p. 257):

"Mary . . . is that throne of grace to which the Apostle Paul, in his epistle to the Hebrews, exhorts to fly with confidence."

In the Catholic Bible we read (Heb. IV:14-16):

"Having therefore a great high priest . . . Jesus the Son of God . . . Let us therefore draw near with confidence to the throne of grace."

In the Liguori book we read (p. 260):

"The whole Trinity, O Mary, gave thee a name after that of thy Son above every name, that in thy name every knee should bow, of things in heaven, on earth, and under the earth."

In the Catholic Bible we read (Phil. II:9-10):

"Therefore God also has exalted him and has bestowed upon him the name that is above every name, so that at the name of Jesus every knee should bend of those in heaven, on earth and under the earth . . ."

In the Liguori book (p. 171):

"There is no one . . . who can be saved or redeemed but through thee, O Mother of God."

In the Catholic Bible (Acts IV:12):

"Neither is there salvation in any other [than "Jesus Christ of Nazareth"]. For there is no other name under heaven given to men by which we must be saved."

In the Liguori book, pronounced, as will be recalled, "without error" by two popes, we read (p. 130):

"The Holy Church . . . commands a worship peculiar to Mary."*

*My emphasis.

The Catholic Bible (Matt. IV:10):

"Then Jesus said . . . 'The Lord thy God shalt thou worship and him only shalt thou serve.'"

The Liguori book (p. 204):

"The Blessed Virgin does not save all sinners, but those only who serve and honor her."

The Catholic Bible—Peter speaking—(Acts X:43):

"To him [Jesus] all the prophets bear witness, that through his name all who believe in him may receive forgiveness of sins." Peter also declared (I Pet. III:18, 22): *"Because Christ also died once for sins . . . that he might bring us to God . . . for he went into heaven, Angels, Powers and Virtues being made subject to him."*

The Liguori book (p. 136):

"We shall be heard more quickly . . . if we have recourse to Mary and call on her holy name, than we should be if we called on the name of Jesus."

Yet Acts II:21 of the Catholic Bible reads:

"And it shall come to pass that whoever calls upon the name of the Lord shall be saved."

The Liguori book (p. 91):

"If any one is disregarded and condemned by Mary, he is necessarily lost."

There are in the Bible several warnings about self-condemnation and condemnation by Christ; but Mary never condemned anybody except the rich, and those who sit on thrones, etc.

Furthermore, the Catholic Bible is very explicit about whose is the power of condemnation (Rom. XII:19):

"Vengeance is mine; I will repay, says the Lord."

Also in Romans (VIII:1):

"There is therefore now no condemnation for those who are in Christ Jesus . . ."

And finally says the Catholic Bible (Rom: VIII:38, 39):

"For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord."

The Liguori book (p. 160):

"Mary is called the gate of heaven because no one can enter that blessed kingdom without passing through her."

The Catholic Bible (John X:9 and X:1):

"I am the door. If any one enter by me he shall be safe, and shall go in and out, and shall find pasture . . . he who enters not by the door into the sheepfold, but climbs up another way, is a thief and a robber."

The Liguori book (p. 137):

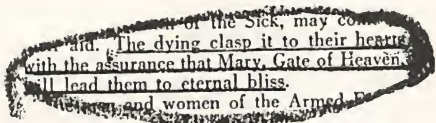
"Many things are asked from God, and are not granted: they are asked from Mary and are obtained."

The Catholic Bible answers this amazing statement as follows (John XIV:14):

"If you ask me anything in my name, I will do it."—It is Christ speaking.

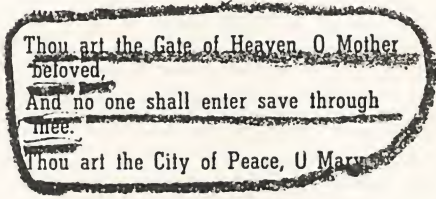
The highest officials of the Roman Church in the United States attest these top-heavy, goddess-like attributes of their Mary. Cardinal Daugherty of Philadelphia endorsed a booklet, "Our Lady, Her Medal, and Her Central Association", which contains the following expression of belief in the "Miraculous Medal", a piece of metal manufactured by the hands of men: "The dying clasp it to their hearts with the assurance that

Mary, Gate of Heaven, will lead them to eternal bliss." Why then is there a Christ? Why God? In Roman Catholic polytheism they are utterly subordinate to the goddess Mary.



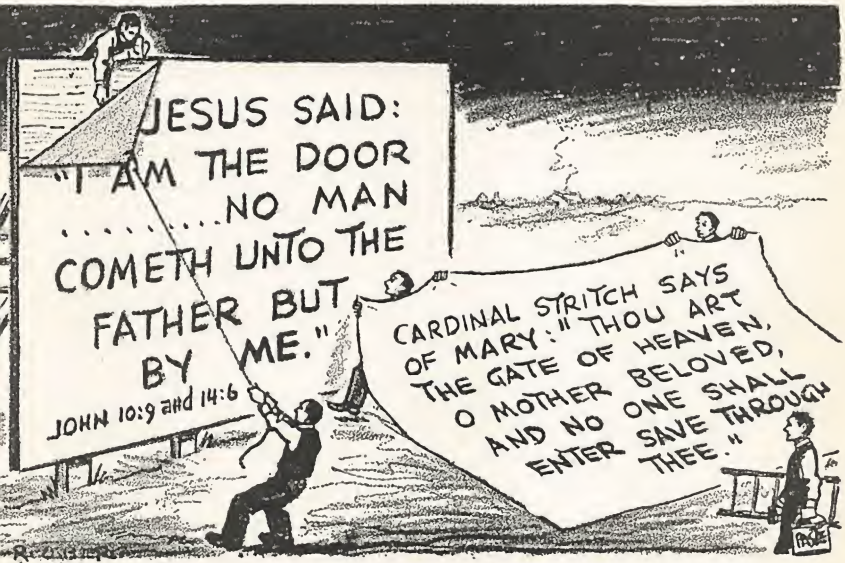
Photograph from P. 7 of original booklet officially endorsed by Cardinal Daugherty of Philadelphia.

—Converted Catholic Magazine.



Photograph from P. 28 of original booklet officially endorsed by Cardinal Stritch of Chicago.

—Converted Catholic Magazine.



—Converted Catholic Magazine

His Eminence Samuel Cardinal Stritch of Chicago, bestowed his imprimatur on a booklet published in 1946 entitled "Novena in Honor of the Immaculate Heart of Our Lady of Fatima," on page 28 of which there appears this regular Marian doctrine: "Thou art the Gate of Heaven, O Mother Beloved, and no one shall enter save through thee."

To all this may be added the "infallible" word of Pope Pius IX who sets forth in one of his encyclicals this revelatory discourse: "Ye know very well, venerable brethren, that the whole of our confidence is placed in the most Holy Virgin, since God has placed in Mary the fullness of all good, that accordingly we may know if there is any hope for us, if any grace, if any salvation, it redounds to us from her."

Much of this may come as a shock not only to Protestants but to Catholics in North America, although they, in common with the hosts of their brethren elsewhere, have not been encouraged to read the Bible, nor even all of Marian tradition, but only the approved part thereof.

The popes and the cardinals mentioned in the last few pages are confronted with a one-sentence photograph of themselves from their own Bible, as recorded in I John III:23, as follows: "He is the Antichrist who denies the *Father and the Son*." What else have they done? The scholarly Cardinal Baroni- us centuries ago warningly complained to his closed-eared, closed-minded fellow-cardinals that, "We have made a goddess of the blessed Virgin." He was only too right. Great and noble in character as Jesus' mother was, the Church of Rome greatly dishonors her by teaching its people that they should call upon her as the "Mediatrice", "Life", "Hope", "Advocate", "Guardian", "Salvation",—to mention but a few of the dozens of distinguishing, coaxingly sweet titles imposed upon her.

If all this anachronistic theory were only laid away in the musty pages of medieval theology, it could do no harm. But it is of to-day. A Buenos Aires cathedral may illustrate the pre-eminence of the Catholic Mary over Christ. Visitors there report the comparative appearance of the images somewhat as follows: on the left side, half way down the central nave was the pulpit, and on the other side was a bruised, blood-streaked image of Christ on the cross. Above the main altar, high up, dressed in white, was an image of the Virgin Mary. She was the picture of health, with pink cheeks, and a crown on her head. Mary,

the symbol of life, dominated the scene and overshadowed the Christ, the symbol of unrelieved tragedy and of death. The live Mary and the dead Christ. Christ is known to such people as support that church, only as a helpless infant, or as a corpse over which their "Virgin Mary" presides. They have no acquaintance with his great spirit and love as he exemplified them in his stalwart manhood, before he was killed by priests and soldiers. It is perfectly easy to set up Christ as a divinity, but difficult to follow him as a man. Now, the deep reverence, even the worship of their Mary, by uninformed Catholics, we should not violate. Truth is more important, however, than reverence. The fact that some slaves had a qualified reverence for their masters does not prove the virtue of that relationship. It should be understood that worship of Mary is Marianity, and not Christianity.

Margaret L. Shepherd, who spent six years in a convent, and while there was known as Sister Magdalene Adelaide, writes in her book, *My Life in the Convent* (p. 31) as follows: "And as I knelt, an humble suppliant before her statue. I thought of her as the tender, compassionate mother of Jesus, the friend and mediatrix of sinners. The thought of praying to Christ for any special grace without seeking the intercession of Mary never occurred to me." This represents, of course, only the Americanized attitude. The official Catholic teaching, we must reiterate, is that their Mary is quite sufficient in herself. We have just quoted evidence of this fact. Our task—certainly a difficult and discouraging one—is to help the average Catholic to a knowledge of the doctrines of his own Church, and those of the Church of Christ. Once this is done, perhaps the Roman Church of Mary will revolutionarily transform its doctrines into those of Christ.

The writing of these lines on Jan. 7, 1950, was interrupted to listen to a radio broadcast entitled "Catholic Topics." A woman had sung a beautiful prayer to Mary ("O Mother Mine") to "help me." A priest had clearly implied that if you don't believe in the Catholic faith you are apt to "go off after every Pink doctrine." The announcer closed the clever program by making a bold appeal to Protestants to change over to the Church of Rome.

Rev. J. Zacchello declares in his *Ins and Outs of Romanism* that when he was a priest of the Catholic Church he was "teaching people to go to Mary, to the Saints, instead of going directly to Christ." Every honest priest in Catholic countries doubtless

would admit the same fact. Jesus proposed a sample prayer, commonly called "The Lord's Prayer", which begins: "Our Father which art in heaven . . ."

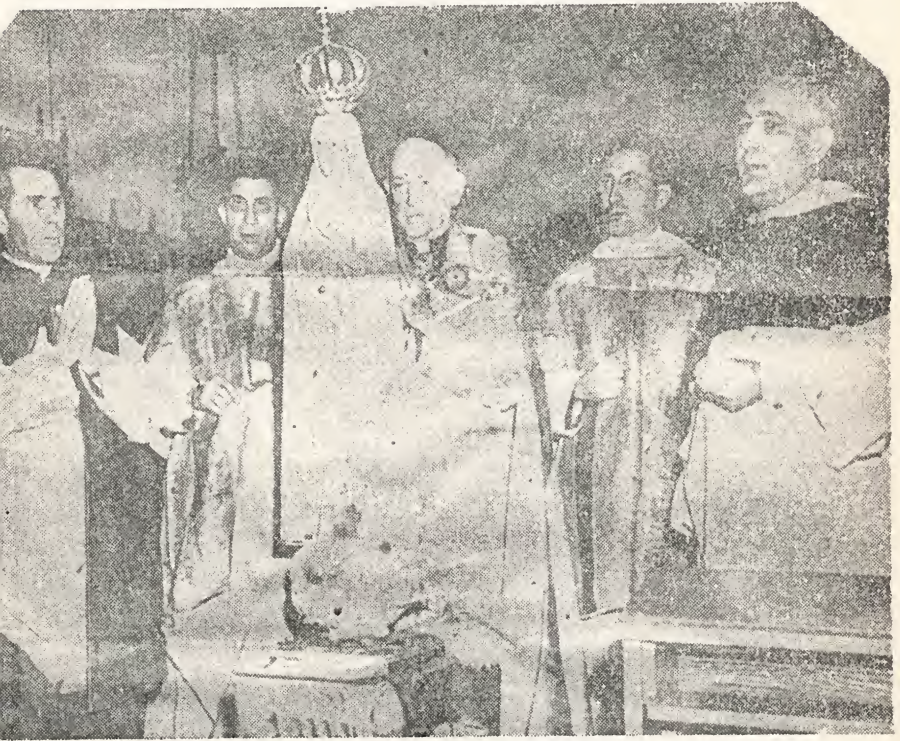
Would not an *honest* prayer for Roman Catholics read something like this?: "Our Mother, Queen of Heaven, Hail to thy holy Name! As Thou dost rule heaven, so speedily bring the day when Thy most holy and beneficent kingdom, Thy holy Church of Rome, shall have endless dominion and power over all religions, peoples, states and nations. We come suppliantly to Thee, O Mother, ever Virgin, before whom seraphim, cherubim and archangels cast their glittering crowns, humbling our bodies, and throwing ourselves in the dust at the mention of Thy Most Adorable, Most Pure, Most Holy, Presence, and with abject penance, beseeching and imploring Thy Most Sacred Name, Most hallowed Virgin of virgins, begging Thy Divine Intercession for our wretched souls. Save us, O Mary our Hope, our Life. Save us, O Virgin Omnipotent, our Help, our Guardian, our Advocate. O Mother of all Mercies, condescend to bestow on us Thy helpless supplicants, Thy all Merciful forgiveness. Then Thy Name shalt be Infinitely, Eternally Holiest of all Holy, throughout all earth and heaven, nay throughout the endless Universe, from Eternity to Eternity, Amen."

This proposed prayer is not a syllable, not a comma, more verbose, more sentimental, or more extravagant, than the highest spokesmen, including popes, of the Roman Church, have repeatedly uttered about their "Virgin Mary." This proposed prayer therefore, is no indignity, blasphemy or dishonor to Mary the Mother of Jesus—if she knows anything about it. If on the other hand, it dishonors the Roman Catholic Mary, it is merely a repetition of what her worshippers have said of her. Finally, it can do no possible harm to Christianity because adoration of "Mary" in the fashion of Rome is not Christian, anyway.

In a radio broadcast, April 2nd, 1950, the Rt. Rev. Msgr. Fulton J. Sheen* (who has since been made a bishop) started out with one of those rare Biblical quotations which spokesmen of Rome can use so propagandistically. He gave a private interpretation of John XIX:26, 27, purporting to show that Jesus turned his mother over to all mankind, instead of merely to

*There is nothing in the following discourse about the amiable Bishop Sheen intended as personally opprobrious. He is chosen as a well-known example of the manner in which Rome promulgates their Mary.

his friend and disciple, John. The Scripture had to be fitted into Roman Catholic Tradition, which usually signifies that the original meaning is invalidated. It is peculiar that this matter, if so tremendously important as the spokesman indicated, received no notice from three of the four Gospel writers, but is mentioned only by St. John.



Msgr. Fulton J. Sheen (left) and a group of dignitaries of the Catholic Church at Houston, Texas, are shown with the "Pilgrim Virgin" statue, Our Lady of Fatima.

—*Converted Catholic Magazine*

In another part of his address, Msgr. Sheen sentimentalized as follows: "As we cannot go to a statue of a Mother holding a Babe and hack away the Mother without destroying the Babe, so neither can we ignore the Mother Whom Jesus loved above all the creatures of earth, without hurting the Babe!" Now we know of no reason to suppose that Jesus did not love his mother. He undoubtedly did love her. But he began as

early as twelve years of age to inform her that he had more important work to do than exclusively to follow his earthly parents around, though he did consent, after absenting himself from them for three days, to go back home with them and be "subject" to them. At least, he had respect for them, as enjoined by Jewish law, even if his love may not have been as intense as the Msgr. imagined it was. But the fact is that the original record given in the Catholic Bible says not a word about Jesus' love for his parents. It does emphasize, by repetition, his love for all his disciples, and especially for his disciple John.

It was imagined also that there was "a bond created between them [Jesus and Mother] that would endure, not through time alone, but through the agelessness of eternity." This book shows elsewhere that Jesus definitely broke the earthly bond between himself and his mother. The Catholic Bible is so overwhelmingly clear on this point that a speaker must falsify the Bible in order to deny it. Yet the radio solemnly informed us that "His life was bound up with hers, and how he willed that her life be bound up with us!" He willed no such thing. Nor did she. Some centuries later some propagandists willed it. Everything she said and did, in fine, points away from herself to him. We have, therefore, no evidence that any kind of bond remained in existence between Jesus and his mother that did not also exist between him and every other mother who has regard for him. The Catholic Bible quotes him, emphatically, to this effect.

Msgr. Sheen further exclaimed: "Our Divine Lord now addresses her by that title of Universal Motherhood; he calls her *Woman!*" But it must be pointed out to the speaker that this was a common form of address among the Jews. Peter addressed an accusing "maid" by this same title at the time of his denial of Jesus (Luke XXII:57). An apparently unknown woman whom Jesus healed (Luke XIII:12) he addressed as "Woman." Moreover, he called a lady of Samaria "Woman"; and, indeed, addressed the adulteress with the same word with which he addressed his mother—"Woman." (John VIII:10). In the very next chapter from Msgr. Sheen's quotation Mary Magdalene is addressed by two angels as "Woman", and a moment later Jesus himself does the same. Perhaps Jesus was emphasizing the humanity of both his mother and of Mary Magdalene when he so addressed them. It is significant that it was not his mother who first saw him after the resurrection, but it was this other woman, Mary Magdalene, who first saw and talked with

him. Magdalene's immediate reaction apparently was to try to seize him in an affectionate embrace, or falling at his feet, to clasp his knees. "Touch me not", said Jesus. (John XX:16, 17). She had, according to the Catholic Bible, been a really wicked woman, until she became acquainted with Jesus. After the acquaintance, her every act was one of the greatest devotion and affection. Hence she was honored above Jesus' mother in that, according to the Scriptural report, she was the very first mortal to set eyes on Jesus after the Resurrection.

This is the eye-witness account of what happened—the facts, if there are any facts. It is not that superimposed evolution called "Tradition", which some prefer to the Facts. Perhaps Mary, Jesus' mother, was "the most beautiful women who ever lived . . ." She must have been, because the radio speaker said so. He even knows what color of clothing she wore, because he approvingly climaxed his message by quoting a poem whose final verse goes:

"Lovely Lady dressed in blue—
Teach me how to pray:
God was just your little Boy,
And you know the way!
God Love You."

Christians call, as the Apostles did, *on Christ*, to teach them how to pray.

The author's attitude in pursuing Truth rather than Tradition may be what Msgr. Sheen and his fellow-priests would lament. In Sheen's words: "But oh! how tongues have slandered and how pens have splattered that lovely and beautiful mother of Jesus!" Now I have interviewed thousands of people, and I have heard just one reference (except from Catholic spokesmen themselves) that could possibly question the dignity of Jesus' mother. This was a remark from a sixteen-year-old Jewish girl who said something to the effect that, "That is not the way I heard Jesus was born." "What has this poor mother done to be so wronged . . .?" our radio speaker continued. This is the very question that he himself should be called upon to answer.

The Monsignor's unbridled imagination further took this form: "There is only one mother in the history of the world of whom men have spoken unkindly. No one has ever heard a vicious word against the mother of Mohammed, or of Confucius,

nor the mother of Hitler or Stalin, nor has anyone ever uttered a spiteful word against the mother of Judas."

Now if he will invent a name for the mother of Judas, as his predecessors did for the mother of Mary, there doubtless will be plenty said against Judas' mother. Shortly before the war, there was a book in circulation which told some rather uncomplimentary things about the Catholic Adolph Hitler. Among these was the assertion that Hitler's mother had a sinister, incestuous relationship with her son Adolph. Also I myself have read uncomplimentary allusions to Stalin's mother.

The Rev. J. A. Fernandez, a Protestant clergyman, formerly a priest in the Church of Mary, tells in his booklet, "*I Was Blind, Now I See*," experiences of himself and his sixteen brothers and sisters in their home in Spain, in which his father "was a man of blind faith in everything taught by the Church." Rev. Fernandez thus describes his experiences as a member of a devout Marian family. "The family devotions consisted of the recitation of the Rosary and a long litany of prayers to all the patron Saints, were held every night, without exception. The whole family, including the smallest children, gathered in the kitchen, which also served as a living room. We formed quite a congregation! When my father took the beads from his pocket, it was a sign for all of us to go down on our knees on the bare stone floor, ready for the ordeal ahead, that usually lasted forty minutes. The recitation of the beads, consisting of the 'Apostles' Creed,' fifty-three 'Hail Marys,' six 'Glory Be,' five 'Our Fathers,' one 'Hail, Holy Queen' and the Litany of the Blessed Virgin, was trying enough; but far more so was what followed the *regular beads*: a seemingly endless series of prayers to the different 'Virgins,' Angels and Saints noted for their special advocacy and protection in all circumstances, and vicissitudes of life." Christ had nothing to do with the whole, endless ceremony.

In this Marian country of Spain they worship their Mary's image. Rev. Fernandez adds: "Although Roman Catholic theology distinguishes between the statue and the person it represents, in practice that distinction is for the book only. In spite of the theoretical teaching of the Catechism, there was no doubt in my mind that both I and those simple mountain people really worshipped the image. A supernatural power was attached, in our belief, to the physical part of the *figure*, for it was not even a statue in the proper sense of the word. It consisted of a

few sticks arranged so as to provide the skeleton on which a *face* was placed. The *figure* was then dressed in silk and gold."

In the United States we are not told, of course, how pseudo-Christianity is practiced in lands dominated by Rome's "Virgin Mary." We need only refer again to the infallible book, *The Glories of Mary*, to see who is Head of the Roman Catholic polytheistic system. Says this book (p. 179): "Of other saints we say that they are with God; but of Mary alone can it be said that she was so far favored as to be not only herself submissive to the will of God, but even that God was subject to her will."

Dr. W. Stanley Rycroft travelling in Latin America in 1949, writes:* "As in Spain, the different images of Mary in Latin America, the Virgin of Lujan (made a general in the Argentine Army), the Virgin of La Merced in Lima, the Virgin of Guadalupe in Mexico, and so on, remind one very much of the pagan goddesses of former civilizations. These white, brown and black images of Mary have their own followers who worship them and take them out in processions. They are local deities."

The thought of General Mary of Argentina reminds us of the labors of her Church in Germany to overthrow democracy, thus preparing the way for the coming of the Roman Catholic Adolph Hitler. Father Hugger, S. J., wrote (*Stimmen der Zeit*, June 1919, p. 171): "We are facing a ruinous state of affairs. Once again the work of restoration will have to be accomplished by youth. Will the congregations of Mary not go forth for the third time as the *instrument of reconstruction* chosen by Divine Providence?"

Yes, the late Cardinal Suhard, Archbishop of Paris, was quite right when he had the integrity and boldness to say, according to the Catholic *Universe Bulletin*, March 3, 1949, that some had developed a cult in which "Mary has become everything", and in which "Jesus, her Son, is forgotten, and the Holy Trinity totally ignored."

* *Converted Catholic Magazine*, June 1950.

communion with the Blessed Virgin,
Cardinal Suhard said:

... give...
rightful... in your lives, ac-
cording to the proper role in the
plan of Redemption."

Devotion to Mary "is far from be-
ing always properly understood,"
the cardinal stated, adding that some
"pass it up" while others develop a
"cult in which 'Mary has become
everything'—and in which 'Jesus,
her Son, is forgotten and the Holy
Trinity totally ignored.'" He said:

"In its extreme form this is su-
perstition and idolatry. Emotion
has taken the place of faith; taken
a creature—even if the noblest and
most perfect—for the Creator.
With the best intentions, they have
betrayed the profoundest desire of
Mary, who far from wishing to
make herself God's equal, never
ceased to call herself 'the hand-
maid of the Lord'..."

"In union with Jesus—and al-
ways subordinate to Him—she has
the ever-present power to save the
world. It is through her that the
grace of God comes to us
throughout the world. Since the
manifest will of the dying Christ
gave her to us as a mother, it is
through her, normally, that we
have access to Jesus, and through
Jesus to the Father in the Holy
Ghost.

Photostatic copy of warning given to Roman Catholics, about excessive worship of the
"Virgin Mary," by Cardinal Emmanuel Suhard, Archbishop of Paris.

—Converted Catholic Magazine.

III. THE MIRACLES OF MARY

Having made Mary its chief deity, the Church of Rome has her preside over an invented Pagan institution it calls purgatory. Needless to say, Jesus or his mother or Peter or Paul or the other Apostles, or anybody else who had anything to do with launching the teachings of Christ, knew nothing about "Purgatory", unless it had been heard of under another name as a place to which Pagans consigned their heretics.

So the Romans assign their goddess, the Blessed Virgin, to get you out of Purgatory, where all departed souls must go for a time, even if they have been faithful followers of the lady. It is good news to the faithful that if they wear a piece of brown cloth called a scapular (invented by Simon Stock, an English monk, in 1287 A.D.), and especially if they are wearing it when



Copy of flame-colored Catholic picture of Purgatory with Virgin Mary coming to release some souls.

—*Converted Catholic Magazine.*

they die, "The Virgin" will obligingly condescend to rescue them from the flames of purgatory after not more than a week of torment.

Every devout Catholic surely must have a scapular, even if it costs thousands of dollars. If they do not have it they may be in that place for a thousand years, provided they lack plenty of money for masses. Yet they call their Mary the "Giver of all Mercies", etc., etc. And the Catholic Bible indicates (Luke XVI:26) that neither Mary nor anyone else can get a lost soul out of the flames; but, as usual, Catholic tradition nullifies the Bible.

"Whosoever Dies Clothed in this Scapular Shall Not Suffer Eternal Fire." This resplendent promise was emblazoned on a circular called "The Scapular Militia", issued in 1943, and bearing imprimatur of Cardinal Spellman. The author of this book can take hope, according to the above generous guaranty, because it says "whosoever." The promise is false, though, according to the Catholic Bible. God himself, according to Catholic teaching (*Converted Catholic Magazine*, April 1952) cannot get a faithful Catholic out of Purgatory; but Mary can. This doctrine, too, is, according to the Catholic Bible, a very great error.

"No man cometh to the Father but by me", is what Jesus definitely proclaimed, according to the Catholic Bible. Also, "Him that cometh to me, I will not cast out"; and as he was about ready to let the Church-State combine kill him, he instructed: "If you ask the Father anything in my name He will give it you." No one, of course, can place any credence in both what Jesus said, and what Rome's "Virgin" allegedly offers. It is Christ *or* the "Virgin"; not Christ *and* the "Virgin." Here we have a complete antithesis. As the Bible of Spellman's and Sheen's Church declares: "For there is one God and one mediator of God and men, the man Christ Jesus." Never is there in their Bible the slightest intimation of an intermediary between the sinner and Christ.

Mary, the mother of Jesus, never promised to pray for anyone, nor to be protectress of any individual or nation. She never asked or obtained from God any favor for any one of her devotees. How different she is from the Virginal Queen* of

* Yet on Nov. 15, 1950, the world was shocked by the airplane death of 51 Holy Year pilgrims, including six priests. They were returning from Rome, where they had just prayed for the protection of the Virgin.

Rome! The real Mary never asked for or expected "hyperdulia" worship or any other kind of worship. She never expected or accepted dozens and scores of divine titles for herself, such as are claimed for pagan goddesses. She reportedly accepted "blessed" from the angel, and she referred to herself as "hand-maid of the Lord." But the Roman Catholic goddess has 57 different titles in Southern Italy alone, so that the common people think there are as many different madonnas competing with each other.

The mother of Jesus never healed anyone of a disease, so far as we know. Her oldest Son healed so many people of diseases that, as the Catholic Bible indicates, he was apprehensive lest people begin to worship him as a mere healer or worker of magic.

There doubtless are some cures of diseases at shrines built in honor of the Catholic goddess, just as there are at other pagan shrines, as in India. For all of these we are duly thankful, and wish they could be universal. It also would be a great blessing if these Pagan deities did not localize their healings. Since, for example, the Roman "Blessed Virgin" can do "all things for us", it is lamentable that she does not regularly visit hospitals, or heal the broken bodies of her worshippers and adorers on the battlefields, instead of confining her healings to a few of the small percentage of her followers who are able to journey to the man-made structures near which she reportedly has appeared. It is known that the majority of the infirm and weary pilgrims who manage to get to Lourdes, Fatima, Guadalupe, etc. plod their way home again, if they can, with their diseases unhelped. The Church admits, for example, that "only a very small percentage of the sick are cured" at Lourdes, one of the most famous of these shrines, in France. Up to 1931 the Church claimed "300 to 400 cures which medical science cannot explain." Perhaps 400 cures would be one tenth of one percent of those who came for healing, between 1858 when, as legend has it, Bernadette Soubirous spoke with the Virgin at Lourdes, and 1931. But is it likely that science has had an opportunity to examine and "explain" these "300 to 400 cured"? In such matters, especially where material profits to the Church are so enormous, the purple curtain is no less impenetrable than the iron curtain.

The therapeutic effects of enthusiastic expectation when a patient, who is a believer in the omnipotence of The Blessed

Virgin, comes upon the scene of her supposed visitation are occasionally astonishing. There are some cures. This doubtless has happened also at the most famous of these shrines in the Western Hemisphere, at Guadalupe in Mexico. Here we have watched pilgrims kneeling in awe before the painting of the Virgin who supposedly talked to a Mexican. In this holy presence, certain psychosomatic disabilities in certain emotional types might be conquered.

The apparition of the Virgin which currently seems to be the most momentous of them all, occurred, we are assured, at Fatima, in Portugal, May 13, 1917. The Queen of Heaven herself descended, and appeared to three small children, giving them one of the important messages of the ages. Essentially the message allegedly was this somewhat vague warning: "If my requests are granted, Russia will be converted; there will be peace. Otherwise Russia will spread its terror throughout the world, giving rise to wars and persecutions against the church." Just why the Virgin "who can do all things for us," and is Queen of Heaven and "Princess of Peace," should need to make "requests" is not clear.

Another part of the Fatima promise or warning was that the first World War would soon be over. For some reason, however, the Virgin let the holocaust, in which many thousands of her devoted followers were slaughtered, rage unchecked for another eighteen months. Another part of the Virgin's message was kept behind the purple curtain to be used by the Vatican at its discretion.*

The three children on whom the Queen of Heaven bestowed her political forebodings, were ten, nine and seven years of age, and had never been to school. Two of these country children died soon after the great visitation, and the third was whisked away to a convent in Spain, and the curtain lowered. Any mere seeker after the truth, who is so inquisitive as to think he might get to interview the sole survivor of the legend—well, let him try. She is the nun, Lucia Abordo; and it was twenty years after the alleged apparition, according to a Catholic writer, that she communicated to priests for the first time parts of the story that she had never mentioned before. It is all very mysterious—just right for those to whom blind belief is sufficient.

* Compare Paul Blanshard, *American Freedom and Catholic Power*, p. 226.

Fatima, a small village a few miles from Leiria in Portugal, bears the name of a daughter of Mohammed. Nearby are some small desolate hills and the Cave of Iria, and here is where the legend of the Virgin of Fatima started. The tremendous possibilities of Fatima were overlooked for some years. Even five years after the Queen appeared the *Catholic Encyclopedia Supplement* did not take note of it. Popes Benedict XV and Pius XI showed no interest. May this not suggest, parenthetically, that a generation from now the alleged recent appearance of "The Virgin" in New York City, or Wisconsin, or California, may be made convincing enough to the American people, to be a rewarding investment for the Church of Mary?

As Soviet Communism began to loom as a rival of the Roman Church for domination of the world, some alert member of the Church realized the possibilities of the Virgin's message on Russia. Doubtless it was noted also, that the Lourdes shrine was attracting many Portuguese pilgrims who might patronize a new Madonna of their own. The emotional and financial resources of impoverished Portugal were tapped. A flood of books and pamphlets from the hierarchy's presses began a vigorous promotional campaign whose results have thrilled the most optimistic. Over 700,000 people have been known to visit the shrine of Fatima in a single month. Other Portuguese shrines have deteriorated. The sacristan of the church in Nazaré complained of the poverty of the shrine there, saying that, "The Lady of Fatima is a thief who has plundered Our Lady of Nazaré." (*Converted Catholic Magazine*, May 1950.)

Dr. A. Mauricio, Pastor of the Baptist Church in Leiria, Portugal, reports in the above named magazine, as follows: "The fame of Fatima attracts many thousands of people each year, but most of them are from distant places. The local people from this region give it little or no credit . . . Like all other alleged miracle-working shrines, Roman Catholic or pagan, Fatima has become a source of great financial profit. The so-called 'Chapel of Appearance' is so small that it scarcely holds half a dozen people. But in front of it are three marble receptacles larger than the chapel itself to receive the offerings of the pilgrims. Besides these, there are the new collection boxes at the rear of the edifice where relics and other pious objects are sold. Nothing is spent on the poor nor for the beautifying of the grounds, and the basilica, although under construction for years, seems as though it would never be completed." This Protestant pastor

reports conversion of influential Catholics, including two priests, there in the shadow of the famed shrine. As would be expected, the Marian Bishop of Leiria who has jurisdiction over Fatima, tries, by threats to his people, to prevent them from hearing, in Dr. Mauricio's church, the original story of Mary and Jesus. It is like Stalin's efforts to obliterate from history the overshadowing part played by Trotsky, in the Bolshevik Revolution.

It is interesting to note the part played by some newspapers in our country, in promoting the cult of the Roman Mary of Fatima. A leading New York newspaper seems to have an eye for that sort of business. Fair in its general news coverage, its policy has been to refuse advertising which opposes the Church of Rome, but to accept advertising which described the story of Fatima as "historic fact established by overwhelming testimony." This newspaper carried a Macmillan advertisement in 1947 which claimed that the legend of Fatima ". . . is vitally important to every person in the world. For the Lady foretold the Bolshevik Revolution, the horrors of World War II, and the menace that Marxism offers to the entire world at this moment. She warned that unless her wishes were carried out, every country in the world would be overcome by communism in some form." What a flagrant admission by the Church that "The Gates of Hell" are prevailing against it.*

The apparition out in the bleak hills of Portugal told the three illiterate children that the one way to avoid the "horrible, horrible" war that was coming was "the consecration of the world to my Immaculate Heart." Even assuming that an untaught seven-year-old child could remember such language, we know at once that it was not the mother of Jesus who came to Fatima. Mary, Jesus' mother, according to the Catholic Bible, wished people to do what *Jesus* commanded, not what *she* willed.

*This refers to one of the few passages of Scripture which appears to support Catholic tradition (Matthew XVI:15-18).

"He said unto them, But who do you say that I am? Simon Peter answered and said, Thou art the Christ, the son of the living God.

"Then Jesus answered and said, Blessed art thou, Simon Bar-jona, for flesh and blood has not revealed this to thee, but my Father in heaven.

"And I say to thee, That thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it."

This might be called Exhibit A of Catholic claims to Scriptural origin, although some Biblical scholars claim that the passage was not in the original text. Catholic Bible editors say that "the Gates of Hell" means "hostile, evil powers."

The last specific word said about her, moreover, in the Bible, the only authentic record there is of her, plainly tells how she was praying the same prayer as 119 other people present, that Jesus' one Vicar on earth, the Holy Spirit, should be realized in their hearts. Their prayer was startlingly fulfilled, and she took her place with the other seekers in spreading the new religion of Christ.

It is as plain as language can make it, therefore, that the Fatima message misrepresented Jesus' mother. It seems that all the other appearances of the apparition of the Roman Blessed Virgin have done the same. The Virgin usually makes promises to the few imaginative people who see her—promises which she does not keep. When she visited the nine-year-old boy, Joseph Vitolo, Jr., on Nov. 5th, 1945, in New York City, she promised him that a well would appear in a vacant Bronx lot after her last (seventeenth) appearance to him. The well failed to appear. —The sharp eyes of shrewd American newspaper reporters had profaned the spot.



Above is a picture of Joseph Vitolo Jr., the 9-year old New York City boy whose supposed visions of the Virgin Mary in a vacant lot brought as many as 25 thousand people a night to watch in vain for a miracle in the cold and rain for 16 nights in November 1945. Here he is standing on his bed while they bring a sick girl to be healed by him.

The lad, Joseph, who had seen one of the beautiful, propagandistic movies, "The Song of Bernadette", also described the Virgin as having "blond hair", a rather unlikely description of the Jewish women of Palestine. (We shall see later where the

blond hair came from.) He may have been sincere. Hadn't Bernadette been promised by the Blessed Virgin that a spring would appear at Lourdes? Probably Joseph thought the spring did appear. New York priests co-operated with the idea of Joseph's shrine; but when the Virgin failed to produce the well, the Hierarchy seem to have let the plan drop.

Up at Necedah, Wisconsin, with its 838 residents, in 1950, a farm woman, Anna van Hoof, made no promises about springs or wells; but apparently the Virgin had appeared to her five times, and had promised that she would come a sixth time, at noon on August 15th, 1950, the date of the Feast of the Assumption. What a disappointment this must have been to the "estimated 100,000 persons", according to an Aug. 15 UP dispatch, from nearly every state in the Union, when the Virgin failed to keep the promise. On this day and this occasion of all days and occasions, why did not The Virgin "make good"? Here on her very day, in the presence of 100,000 sweating, dusty, hopeful, faithful pilgrims, in the very year when Pope Pacelli was going to officially make her Assumption into heaven at least equal to that of Christ, she did not appear. The pilgrims at Necedah perhaps were a little less sure they were going to see their Virgin Queen than the populace were in priest-dominated places. Some of them told reporters that, "It won't matter; just to have been here will be enough." Again, this "Virgin Mary" was not Mary the Mother of Jesus.

This is shown by the messages that Mrs. Van Hoof says she received. The warning-admonition was to this effect: In order to save the world from imminent disaster at the hands of communism, Catholics must "wake up", be more faithful in prayer, in daily recitals of the rosary and in attendance at mass. "You must pray and pray hard", she charged. "You must do penance and sacrifice daily."

Jesus' mother certainly did none of these things, nor ask anyone else to do them,—except that she did pray. She prayed directly to God to save her and fill her with the Spirit. This she did in the name of her heretical firstborn Son, as all early Christians did. Instead of "obey the priests", as the Virgin of Necedah directed, Jesus' mother defied her priests; and after the Church-State combine had killed Jesus, she went away from them—as the Spirit directed. Some part of Mrs. van Hoof's advice is perhaps more objective. She suggested, e.g., the near-

heresy that "Those not of the Catholic faith, remember the Lord in your own way", and "Bullets will not win you peace . . ."

Altogether, it would seem that Mrs. van Hoof's apparition is much more credible than that at Fatima. She seems to have been sincere. If she could have had her visitation in some remote, illiterate section of a Catholic-dominated country she might have lived to see a legend built up, and fame of a sort for herself. But it was reported that high Catholic officials, including Bishop Treacy of her diocese, and Cardinal Stritch of Chicago, publicly found Mrs. van Hoof's claims "questionable", and that they disapproved the pilgrimage. The risk of going on the pilgrimage was not very great, however. Nuns were on the spot, worshipping. A few priests were there. Also, Catholic attendants told *Christian Century* reporters (August 30, 1950), that "The bishops were just afraid we wouldn't attend mass on a feast day. But they're letting visiting priests conduct extra masses in the church. And, anyway, they have said we wouldn't be punished." One report had it that priestly blessing might have been cautiously bestowed if Mrs. van Hoof had not uttered the heresy that, "All religions must carry on together, not Catholics alone . . ." The priest of a neighboring parish declared: "We know that the heavenly mother *has* appeared repeatedly in the past 130 years; why should we not look for her now? I do not say that she actually came to Mrs. van Hoof; but she certainly could if she wishes." Is not this a rather dubious compliment?

It happened in the United States of America. And the pilgrims were "by no means an underprivileged crowd. For the most part, the people were better dressed than the average, the cars were late models, foreign accents were few." (Margaret Frakes in the *Christian Century*.) To the majority of non-Catholic Americans, this is veritably amazing,—unless we remember the hierarchy's propaganda or imagine that a large proportion of the pilgrims were merely curiosity-seekers. Fatima, Lourdes, and in recent months Lipa in the Philippines, where rose petals bearing the image of the Virgin showered down from heaven (1) are so incessantly and so casually mentioned that most of the faithful seem to be credulous. Belief is more important than truth, the laymen are told.

Msgr. Fulton J. Sheen, speaking on a nation-wide radio hook-up a few years ago describing the alleged miracle of Fatima, climaxed his address by declaring that he was "not concerned

about proving the authenticity of these revelations, for those who believe in the realm of the spirit and the mother of God need no proof." This attitude is not unlike that assumed by Joseph Stalin toward the *Short History of the Communist Party*, a work which abrogated the authentic history of the origins of Stalinism, and falsely sets up Stalin as the Architect of the Revolution, and the top deity of the "Communist" Quadriad. Dictatorships can not be bothered about authentication and proof for their bulls and ukases.

Not only do Marian pilgrims travel long distances, as pagans do, to shrines where the Roman Mary is said to have appeared, but her image travels to them. Thus she has really been to this continent.

Canada had in 1948 a magnificent spectacle of Rome's traveling "Madonna of the Cape", that was publicly addressed in the second person by the highest ranking Catholic bishops, and that was exalted amid a great fireworks display in Ottawa, where thousands of credulous Catholics "kissed its feet until the paint wore off its toes", according to *Life* magazine's account of the ceremonies.

And the following note appeared in the *Converted Catholic Magazine* for May 1950: "A plane carrying a statue of Our Lady of Fatima (the 'Pilgrim Virgin') sent by the Portuguese on an air tour of South America, crashed at Arboleda, according to a report in the British 'Daily Telegraph' of last November 2. The nine passengers and crew of three were all killed."

The following dispatch from India appeared in the *Christian Century* for Feb. 22, 1950: "The Roman Catholic Church is conducting elaborate festivities in connection with the exhibition in South India of the statue of Our Lady of Fatima, brought here from Portugal. Before the statue is brought to a city, stories of the wonderful healings and answers to prayer attributed to it are circulated, and appeals are made to Roman Catholics and others to pay homage to it. Portuguese priests accompany the image, and the gifts and offerings made are transmitted by them to the archbishopric of Portuguese-owned Goa, where the statue was exhibited before being brought to India. Roman Catholics in the cities visited give royal receptions and spend enormous sums for street decorations, illuminations, fireworks, and so on. The statue is carried through the streets in a profusely decorated

van, on which bishops and priests in their ecclesiastical robes sit or stand. The route of the procession is lined by nuns and others repeating their prayers and fingering their rosaries.

"While Roman Catholics are evidently making use of the visit of the statue and the miracle stories associated with it in an attempt to spread their faith, the display is not proving a 'triumph for the true religion,' among the millions of Hindus who witness the processions. The Hindu editor of a large Indian-language daily in Travancore characterized the proceedings as a 'manifestation of idolatry in its crudest form.' He warned Hindus not to be misled into a retreat into a form of idolatry which they have been trying to overcome. Many other prominent Hindus have publicly expressed similar views." To all of which it may be said that the Roman Church has a right to propagandize for its saints and goddess; but Hindus and Christians can plainly see that such exhibitionistic promulgations have nothing to do with Christ. This sort of thing is cunningly being imported as "Christianity" into the United States. They do not like to have us call their Mary a "goddess" in this country, but the decree of Pope Pius IX concludes the definition of the dogma of Mary's Immaculate Conception with the following words: "Let the children of the Roman Catholic Church . . . proceed to worship, invoke and pray to the Blessed Virgin Mary." Just what do human beings "worship" except gods and goddesses? What greater supplicatory attitude of reverence could a person take toward the Creator himself?

Some alert Catholics see the danger in this pagan practice of travelling Madonnas. A complaint from Father Albert Gille, published in the London *Catholic Herald*,* reads: "I am sorry to see you encouraging that new-fangled invention by the super-Catholics and silly practice of travelling statues. The Portuguese have started it, and already the French are trying to outbid them, but where is it going to end? The practice is so liable to abuse and so open to criticism that I would not be surprised to see it condemned by the Holy Office. Meanwhile, it will force us to reserve first-class compartments for the traveller, and make us look thoroughly ridiculous."

Thousands of Moslems in Egypt joined in paying homage to the statue of "Our Lady of Fatima", according to the Catholic

* Quoted in *Converted Catholic Magazine*, May 1949.

Universe Bulletin of July 22, 1949. They asked to have their prayer-beads touch the statue, the same as Roman Catholics did with their rosary beads.

IV. ORIGINS OF MARIANITY

The contemplation of it all makes us wonder when, and by what motivation, the cult of Mary got its start. (This "Mother-of-God" casuistry is contrary to the Catholic Bible, and of Pagan origin.) As far as man can conceive, the Creator is an infinite Spirit, with neither beginning nor end; but Mary, the mother of Jesus was human, finite, earth-bound, one of the created human beings. It is, therefore, to borrow a term from Dr. Stephen E. Slocum (*Romanism in the Light of the Bible*), a "metaphysical falsehood" to call Mary the mother of her Creator.

Catholics and others will be surprised at the assertion by Dr. Slocum that the Pope excommunicated members of the Church, in the early Christian centuries, for the worship of Mary, or for praying to her. It was about six hundred years after Christ that prayers began being directed to Mary and other dead saints. During the Dark Ages, the worship of the Roman Mary evolved into a cult and the Church began instituting various festivals in her honor. The festival of her Ascension began in the 8th century, of her Nativity in the 9th century, and of her Presentation in the 10th century. It became the custom shortly after 1,000 A.D. to devote Saturday to her honor. Pope Urban made this official in 1096. It appears that (it was just another step in that Dark Age dominated by priestcraft, to raise Mary to equality with Jesus.) To contend that the veneration, adoration and worship of the Roman Mary began while Jesus' mother was yet living, or immediately after her death, is to exhibit ignorance or falsity.

J
add
Seabrook

The idea of "Perpetual Virginity" of Jesus' mother, as well as that of Immaculate Conception, began with Pagans. The doctrine was banned by the Christians in the 2nd century, and was later put on "The Index" of forbidden writings. Mary herself never heard anything about perpetual virginity, nor did any of her contemporaries. (The early Church fathers, Tertullian and Origen, held that Mary's several children proved her humanity.) The doctrine is not mentioned in the original record, the Bible, which, as we have said, plainly disproves it. But it has been one of the important steps in the evolution of the Roman Mary as a goddess.

17

The claim of the Immaculate Conception and Mary's freedom from original sin was unknown to the early Church. This doctrine, whatever the reader may think of "original sin", either is untrue, or the Catholic Bible, and other versions of the Bible, are untrue. Augustine, a Saint much orally venerated by the Church, repeatedly asserted that Mary was born in original sin. Another Church Father, Anselm, held that she was conceived and born in original sin. (As late as the twelfth century, those who sought to institute a festival in honor of her immaculate conception were opposed by Bernard.) It was Dec. 8, 1854, when Pope Pius IX discovered that the belief should be made a dogma.

Let us refer again to Mary's song of praise in the Catholic Bible, in which she renders her highest praise to God who had "regarded the lowliness of his handmaid", and had become her "Savior". What? A mortal free from original sin, and yet needing a Savior? Paul made it clear in his epistle to the Christians at Rome (Rom. III:21-26), long before there was any Catholic Church, that "all have sinned, and have need of the glory of God", save Christ himself. Paul also indicates in the Catholic Bible, in his letter to the church at Corinth (I Cor. XV:40-44) that when people die and are resurrected, it is the spirit which comes forth, not the body. "What is sown a natural body rises a spiritual body." Paul had more to do with launching and developing the Christian Church than anyone else; and the fact embodied in the above quotation is essential Christian doctrine. It is not Marian doctrine, for the latter holds, contrary to the Catholic Bible, that its Mary's natural body rose also. In the half dozen verses following the above Scripture, Paul elaborates the important point, declaring that "flesh and blood can obtain no part in the kingdom of God . . ." He makes no exception of Mary, leaving her with all the rest of the dead, but excepts Christ only. This is a fundamental of the Christian doctrine. He emphasized this in his letter to the Roman Christians (Rom. V:12-21). (As all people "died in Adam", so all shall be made alive in Christ—not in Mary.) Christian scholars may disagree on the meaning of the resurrection from the dead, but they certainly can make no honest claim based on the original record, of the physical resurrection, or freedom from original sin, of Jesus' mother.

In support of the error of the "Immaculate Conception", the Roman Church's Bible translators assert (Luke I:28) that the angel saluted Mary at the time of her reported conception of

Jesus with the excessive address: "Hail, full of grace. . . ." As a former Catholic priest who turned from the Marian to the Christian Church, has pointed out (*Converted Catholic Magazine*, May 1949), the Greek word *kecharitomene* means "gracious", "favored", "acceptable." A more honest translation of the angel's reported salutation, therefore, is found in the Protestant recent "Revised Standard Version of the New Testament." This translation reads: "Hail, O favored one. . . ." Even the Catholic Encyclopedia (Vol. 7, p. 675) excuses the Catholic Bible's translation by stating: "But the term *kecharitomene* (full of grace) serves only as an illustration, not as proof of the dogma.")

But Mary was full grown when she received the salutation. When did she become "gracious" or "favored?" This is answered in her "Magnificat," in which she indicates she had been praying for salvation and was heard; and in the angel's greeting which declared: ". . . you have found favor with God." Hence the Catholic Bible stands, like a great rock, forever the impregnable barrier in the path of Catholic tradition.

The opposition in the early Church to the invention of the Immaculate Conception is well stated in the *Converted Catholic Magazine*, May 1949:

"In the hundreds of volumes which contain the works of the Fathers and Doctors of the church, not one text can be found in favor of this Roman doctrine. The Fathers and Doctors taught the very opposite, up to the nineteenth century. The early Fathers like Origen, St. Basil, St. Ambrose, St. John Chrysostom, taught that Mary was not even exempt from actual sin. The 'infallible' Pope of Rome, Gregory the Great (590-604), taught the same. St. Augustine was the first to speculate that Mary was without 'actual' sin, but he expressly taught that she was born in sin.

"Mary's conception became a theological subject of discussion (not a controversy) in the eleventh century after Christ. (All the theologians from the eleventh to the fifteenth century agreed that Mary could not have been conceived without original sin; St. Peter Damian, St. Bernard, Peter Lombard, Alexander of Hales, St. Bonaventure, Albert the Great, St. Thomas Aquinas, St. Antoninus, etc. Thomas Aquinas (thirteenth century), the greatest of all Roman theologians, wrote a whole treatise on the subject and *concluded that Mary could not have been conceived without original sin.* (Summa Theol. Part III, Quest.xxvii.) The 'infallible' pope of the thirteenth century, Innocent III, taught the same: "*Mary was produced in sin*, he declared (Serm. II, Assum. Mar., c.

1552). If the Roman Church ever had a 'general' teaching, this was it.

"In the fifteenth century some theologians (Franciscans) began to teach that Mary had been conceived without original sin, and were immediately condemned by the Dominicans as 'heretics.'

"In the sixteenth century, Cardinal Cajetan (a Dominican) author of 115 books, wrote: 'If the Scriptures be duly considered, and the sayings of the Doctors, ancient and modern, who have been most devoted to the glorious Virgin, it is plain from their words that she was conceived in sin.' (De Loc. Theol. Part I, c. 2) Thus in the days of Luther it was still the teaching of the Roman Church that Mary was not conceived immaculate.

"When the Council of Trent (1565), 'assembled with the Holy Ghost,' declared infallibly that all men are conceived in the sin of Adam, it diplomatically confessed that it had no knowledge of a possible exception of Mary."

This magazine then goes on to show that despite Pope Pius IX's warning that he would anathematize anyone who dared deny the so-called Immaculate Conception, Catholic theologians indirectly deny it by their teaching that the fetus in the womb in its early stages is not a human being until the human soul is created after the first month or so—"after a certain lapse of time," and infused into the body (another traditional hypothesis without a shred of proof). Hence Mary, "in the first instant of her conception" could not have been either with or without original sin. Despite the Catholic Bible's admonition to "test all things," however, the "Immaculate Conception" is to be believed, not tested.

There exists an apocryphal writing called the "Gospel of James," which claims that Mary's parents were named Joachim and Anna. But even *The Catholic Encyclopedia* comments: "Since this story is apparently a reproduction of the Biblical account of the conception of Samuel, whose mother was also called Hannah, even the name of the mother of Mary seems to be doubtful." (Vol. 1, p. 538.)

About the year 800 the eastern (Greek) church instituted the Feast of the "Conception of St. Anne, the Grandmother of God," The apocryphal gospel was read in church to commemorate the "miraculous" pregnancy of "St. Anne," for she was believed to have conceived without the action of man. The Greek Church had at least as much ground for this "God's-Grandmother" idea as the Roman Church has for its "Mother-of-God"

idea. The Roman Church in fact did institute a feast similar to that of the Greek, when it put the feast, "The Conception of Mary" on the same date (Dec. 8, western calendar) as that of the Greek "St. Anne's" feast. Later the West adopted also the Feast of "St. Anne" and introduced the old Eastern "heresy" that "Anne" had conceived miraculously!

This immaculate business (and *business* it is) reminds one of Paul's statement that Jesus himself, according to the Catholic Bible, was sent by God "in the likeness of sinful flesh." (Rom. VIII:3.) Many of these heresies of Paul were written to the Christians at Rome—where the Roman Catholic Church was to rise some centuries later.

We shall study later the widely-diffused Pagan idea of an Immaculate Conception. And we learn now that the Church of Rome copies Paganism, for the end of Mary's life, as well as the beginning, when it dogmatizes the Assumption. The present Pope, Pope Pacelli, seems to be the only pope who has *ex cathedra* laid down a dogma, the "Assumption", which all men are *required* to believe if they would escape hell, since Pope Pius IX, from his golden throne in 1870, handed down the dogma of Papal Infallibility. The latter dogma, along with the Assumption and other dogmas, we are assured in spite of clear evidence to the contrary, the Church "has always taught." (The Assumption assumes that Mary was assumed into heaven bodily, without decomposition, as soon as she had died and was placed in a tomb.) The facts are that nobody knows when she died or where she was buried. The Church itself offers not a single eyewitness for the legend. The New Testament is the only authentic account, meager as it is, of Christ's mother. While that Testament gives several eyewitness testimonies of the Resurrection of Christ, it is strangely silent about his mother. Peter never mentions her, dead or alive. John mentions her twice, but not her death. It is perfectly obvious that her death has no importance to Christianity. None of her contemporaries has a syllable to say about it. There are also many Bible writers who declare that Jesus will return to earth, but not a person of them makes any such prediction about Mary.

It will come as a surprise to Roman Catholics as well as to those other religions which regard the Judeo-Christian Bible as a sufficient guide of their faith—that (queen-worship (we might call it *reginolatry*) is pointedly condemned in the Bible) The

penalty provided for (punishment of the sin of reginolatry is excommunication and death) This dire warning and punishment is recorded in the 44th chapter of Jeremiah. The heathen goddess against whom the Jewish people were warned is called—what does the reader suppose?—"The Queen of Heaven!" There were some things in common between the apostate Jews' worship of their pagan goddess and that of the present Roman Catholics. The majority of those practicing reginolatry in that remote day were women—"a great multitude of them." Enter any Roman Catholic Church, especially in countries where this religion is dominant, and it can always be noted that the majority of Mary-worshippers are women. This is an enigma to the non-Roman Catholic, who observes that in papal-dominated societies women are markedly the inferior sex. (Where the "Blessed Virgin" is most honored, women are least honored.) This same primitive status prevails in most, if not all, dictatorships. It was true in the totalitarian regimes of Catholic Hitler* and Mussolini, as it is to-day in the countries of those estimable "Christian" gentlemen, Peron and Franco. (The exaltation of Rome's Queen of Heaven is not only the historic duplication of paganism, but also psychological compensation to the female faithful for their unequal plight.) Today's women, and some of the men, will do anything for their Queen, just as the apostate Jewesses did. "We will certainly do whatever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her . . ." was their answer to the protesting Jeremiah.

I myself witnessed a case of, an exhibitionistic, bigoted man acting fanatically and foolishly in behalf of the Queen of Heaven. This fellow, a Roman Catholic postal employee, had, it is understood, been carefully nurtured in the bosom of the Church from boyhood. He had reportedly been an altar boy, and had gone through a Roman Catholic High School. He is presently a

* Konrad Heiden's authentic *Der Fuehrer*, pp. 632-33 (Houghton Mifflin, Boston, 1944) says: "For it could not be denied that Hitler still belonged to the Catholic Church. In March 1933, it is true, he had demonstratively remained absent from the services of his Church; there was the story that in his youth he had spat out the Host. But he was on terms of intimate friendship with several Catholic clergymen. . . . It is possible that his faith in his people overshadowed his faith in his Savior. Hitler, who in 1918 certainly still went to confession and communion, is even said later to have received the sacrament from the hands of this (formerly mentioned) National Socialist abbot. At all events, on July 1 (1933), he let it be officially proclaimed: 'Reich Chancellor Hitler still belongs to the Catholic Church and has no intention of leaving it.'"

devout and "good" Catholic. A non-Roman Catholic fellow-employee had posted within view of the employees an article in which was quoted a single reference from the Catholic Bible, a factual reference to Jesus' mother. The man in question, not knowing his Bible, and believing the Roman Catholic Mary to be the Mary of the Bible, became infuriated at the publication of this reference—from his own Bible—and commanded the heretic to come out of the Post Office into the street, in order to have primitive justice meted out to him. The one who was being attacked held his peace; and so the storm passed, after an overly-excited postmaster had rushed some ten miles to the office of the postal inspectors, apparently in behalf of the wrong person.

The point is that here was this Marian, unable to defend his goddess with reason or knowledge, in a ludicrous attempt to defend her with his stubby fists. The episode is mentioned here, not because of any intrinsic importance, but to illustrate — faintly — what is in store for any country which yields to a medieval State-Church. Fortunately we have the unintentional warnings of some zealous "Christians" like this one, who have "jumped the gun." No American need be ignorant.

Here is the way Rome's Virgin is served in Spain. It is well told in *The Christian Century* (Oct. 18, 1950), by William E. Garrison, who has "a considerable list of such episodes" as the following:

"On a night in November 1947, a few weeks after its dedication, a mob of from 50 to 100 persons who described themselves as 'students' looted and defaced this building (the newest and largest Protestant church in Madrid), giving special attention to the pulpit, pews, windows, Bibles and hymnbooks and to the Scripture texts on its walls. . . . This academic demolition squad left behind it, and distributed in the neighborhood, a leaflet reading thus:

'We, the Spanish university students of 1947, make ourselves in the fullest sense the heirs of the spirit of the Inquisition. We fling our affirmation at the foreign press and radio for those to whom, apparently, the tolerance and liberty of worship place truth and error on the same . . . level with dogmas of faith.'

The leaflet was headed: VIVA LA VIRGEN!"

The police tried to explain that this Marian K.K.K. job was merely a prank of high-spirited students. But there must be some

reason why the police gave no protection to the victims or restraint to the marauders, in many other such depredations in 1947, 1948 and 1949.

Dr. Garrison, who has been to Spain to carefully study the situation, throws further light on the destruction, in the following sentences:

"Six weeks after this episode, in its issue of January 1, 1948, the periodical *El Iris de Paz* ('The Rainbow of Peace!')—by its own description 'a fortnightly magazine of information and guidance, Marian and Catholic'—answered a real or imaginary inquirer who asked: 'Is it lawful to enter into chapels or meeting places of Protestants, or any other propagators of false doctrines, with the sole idea of disturbing and of destroying the furniture and other articles?' The answer is in three parts: (1) As to 'disturbing,' Yes. 'Most certainly it is lawful to enter into such places with the sole idea of disturbing and preventing, by this means, the making of proselytes to their errors.' (2) As to destroying articles used in worship, Yes. It is not only a right but a duty, when other means are not available, for zealous defenders of the faith to tear up the Bibles and hymnbooks, smash the pulpit and pews and destroy all articles having 'heretical significance,' including 'tables, chairs, clothing or utensils that are used in their sacrilegious rites.' (3) As to the purely personal property of the heretics, No. It is not right to destroy that because 'these false teachers do not lose the right to live by the fact of their being sowers of evil.' "

That last concession is magnanimous, indeed. If you are a Protestant, you get off with your life, and perhaps with your clothes,—though thousands, yes, and through the centuries, millions—have not been so fortunate. (A Protestant would be well advised not to try openly to practice his religion in any place dominated by LA VIRGEN, unless he is made of resolute spiritual sinew.)

Reference was made above to Jeremiah's mention of the pagan Queen of Heaven, of incense burned in her presence, etc. It ought to be pointed out also that the Church of Rome, though several thousands of years tardy, has prototypes for most of its legends about Mary, all of which are pagan. March 25 was selected as the day of the "Annunciation," that is, when Jesus' mother was informed that she was to conceive her firstborn son. Wilkins tells us (in *Paganism in the Papal Church*) that

✓
"On this day, (March 25) a feast had been kept many centuries before in honor of Cybele, the mother of the Babylonian messiah. This was now restored; even the titles of the heathen goddess being transferred to Mary. She was known in Rome's pagan days as Domina, the lady; from this the common term Madonna has come."

About the Nativity itself The scholarly Rev. Hislop in *The Two Babylons* (p. 102) writes:

"There can be no doubt . . . that the Pagan festival at the winter solstice—in other words, Christmas—was held in honour of the Babylonian Messiah.

"The consideration of the next great festival in the Popish calendar gives the very strongest confirmation to what has now been said. That festival, called Lady-day, is celebrated at Rome on the 25th of March, in alleged commemoration of the miraculous conception of our Lord in the womb of the Virgin, on the day when the angel was sent to announce to her the distinguished honour that was to be bestowed upon her as the mother of the Messiah. But who could tell when this annunciation was made? The Scripture gives no clue at all in regard to the time. But it mattered not. Before our Lord was either conceived or born, that very day now set down in the Popish calendar for the 'Annunciation of the Virgin' (was observed in *Pagan Rome* in honour of Cybele, the *Mother* of the Babylonian Messiah.) Now, it is manifest that Lady-day and Christmas-day stand in intimate relation to one another. Between the 25th of March and the 25th of December there are exactly nine months. If, then, the false Messiah was conceived in March and born in December, can any one for a moment believe that the conception and birth of the true Messiah can have so exactly synchronised, not only to the month, but to the day? The thing is incredible. Lady-day and Christmas-day, then, are purely Babylonian." ✓

From another source we learn that:

("The oldest dating of the nativity appears in Clement of Alexandria about the end of the second century.)

"In the ancient church, Jesus enjoyed a spiritual birthday before he had a physical birthday. January 6 was originally the day of the spiritual birth of Jesus. On that day he had been baptized. On that day he changed water into wine. On that day he fed the 5,000. On that day the Magi visited him.

"Later January 6 became the most persistent day of his physical birth. In the third and fourth centuries, other birthdays of Jesus are met with, such as March 25 and 28, April 2 and 19, May 19, November 17 and so on . . .

"Listen next to a scholiast on the Syrian mystic *Bar Salibi*: 'The reason why the fathers changed the festival of January 6 and relocated it upon December 25 was that (the pagans on December 25 celebrated the birthday of the sun and in his honor kindled a fire. Christians also participated in this joy and festivity. But when the [Christian] teachers noticed that the Christians were being attracted to this pagan festival, they guardedly intervened and celebrated on this day the actual festival of the nativity. But on January 6 the Epiphany. And up to this day they have maintained this method but also the custom of kindling fire.)'

"When the Manichaean Faustus rebuked Augustine with 'why do you celebrate the festivals of the pagans with these new year's and solstice festivals,' the great father of the Christian church replied: 'We celebrate him who is more than the sun. Jesus was the true sun which illumines the entire world.'"*

Another Pagan festival which the Church has adapted to its Mary is the festival of the Purification to commemorate her visit to the temple after the birth of Jesus. (This festival apparently is a substitute for an older and Pagan festival which honored Ceres. This celebration of Mary's Purification is fixed on the same date as the Ceres festival, February 2.) The Bible tells us that Jesus' mother did go to the temple for Purification ceremonies, the same as all other Jewish women did. But why make a Pagan ceremony out of the affair?

We come now to the latest of the Pagan-Catholic festivals. Roman Catholic theologians agree that "the dogma of the Assumption cannot be proved from the Bible, or from contemporary historical witnesses", as even the author of the *Roman Catholic Question-Box* admits, on page 361. The fable, which was in existence in 451 A.D., was a little later condemned by Pope Gelasius as apocryphal. But infallible popes have ways of disagreeing with each other, on matters of faith and morals, and still remaining infallible! Pope Sixtus IV later decreed a Festival of the Assumption to be observed annually on the 15th of August. (The centuries-long evolution of the Assumption legend was under way. This festival is regularly observed by both the Greek and the Roman Church.)

Here again we are deeply indebted to the Rev. Alexander Hislop for his extensive researches. He writes (p. 126, *The Two Babylons*) of the Assumption of Mary, as follows:

* Conrad Henry Moehlman, "Noel, Noel, Noel, Noel," in *The Churchman*, Dec. 15, 1951.

"This doctrine has now received the stamp of Papal Infallibility, having been embodied in the late blasphemous decree that proclaims the 'Immaculate Conception.' Now it is impossible for the priests of Rome to find one shred of countenance for such a doctrine in Scripture. But in the Babylonian system the fable was ready made to their hand. There it was taught that Bacchus went down to hell, rescued his mother from the infernal powers, and carried her with him in triumph to heaven. The fable spread wherever the Babylonian system spread; and, accordingly, to this day, the Chinese celebrate as they have done from time immemorial, a festival in honor of a mother, who by *her son* was rescued from the power of death and the grave. The festival of the Assumption in the Romish Church is held on the 15th of August. The Chinese festival, founded on a similar legend, and celebrated with lanterns and chandeliers, as shown by Sir J. F. Davis in his able and graphic account of *China* (Vol. i. pp. 354, 355) is equally celebrated in the month of August. Now, when the mother of the Pagan Messiah came to be celebrated as having been thus 'Assumed,' then it was that, under the name of the 'Dove,' she was worshipped as the Incarnation of the Spirit of God, with whom she was identified. As such she was regarded as the source of all holiness, and the grand 'Purifier,' and, of course, was known herself as the 'Virgin' mother, 'Pure and Undeiled.'"} V

In the "*Hymns of Orpheus*," this female deity was addressed as
"Associate of the seasons, essence bright,
All-ruling *Virgin*, bearing heavenly light."

And in Greece this pagan goddess was Proserpine, the daughter of Ceres, who is called "The Holy Virgin." "The purity of this 'Holy Virgin,'" writes Hislop, "did not consist merely in freedom from actual sin, (but she was especially distinguished for her 'immaculate conception.')" Are men amazed at the Conception and the Assumption? "There is no real reason to wonder. It was only in following out the Pagan doctrine previously adopted and interwoven with the whole system of Rome to its logical consequences, that that decree has been issued, and that the Madonna of Rome has been formally pronounced at last, in every sense of the term, absolutely 'Immaculate.'"

Like Isis

Now, there is no gainsaying that the Church of Rome has a right to have a pagan "Virgin," and to call her the Queen of Heaven. But what right has it to pose her as the Mother of God?

Among the volumes of evidence that the Roman Church is almost exclusively the Church of Tradition, rooted in heathenism and not in Christ, Rev. Hislop brings provocative inquiry

regarding the similarities between the original Roman Catholic madonnas and those of Paganism. Hislop writes (p. 85) :

"Yea, the very features and complexions of the Roman and Babylonian Madonnas are the same. Till recent times, when Raphael somewhat departed from the beaten track, there was nothing either Jewish or even Italian in the Romish Madonnas. Had these pictures or images of the Virgin Mother been intended to represent the mother of our Lord, naturally they would have been cast either in the one mould or the other. (But it was not so. In a land of dark-eyed beauties, with raven locks, the Madonna was always represented with blue eyes and golden hair, a complexion entirely different from the Jewish complexion, which naturally would have been supposed to belong to the mother of our Lord, but which precisely agrees with that which all antiquity attributes to the goddess queen of Babylon. In almost all lands the great goddess has been described with golden or yellow hair, showing that there must have been one grand prototype, to which they were all made to correspond.)"

The Grecian goddess Ceres had yellow hair, and Europa, whom Jupiter carried away, is called by Ovid, "The yellow-haired Europa." Diana is addressed by Anacreon as the yellow-haired daughter of Jupiter." Dioné, the mother of Venus, is described by Theocritus as yellow-haired." Venus herself, according to Homer's *Iliad*, is frequently called "Aurea Venus," the "golden Venus."

Thus do Dryden's lines describe Ariadne, the wife of Bacchus:

"Where the rude waves in Dian's harbour play,
The fair forsaken Ariadne lay;
There, sick with grief and frantic with despair,
Her dress she rent, and tore her golden hair."

Hislop suggests also the existence of similar goddesses in Syria, Scandinavia and Egypt, and concludes:

"When, therefore, it is known that the most famed pictures of the Virgin-Mother in Italy represented her as of a fair complexion and with golden hair, and when over all Ireland the Virgin is almost invariably represented at this day (19th Century) in the very same manner, who can resist the conclusion that she must have been thus represented, only because she had been copied from the same prototype as the Pagan divinities?"

"Nor is this agreement in complexion only, but also in features. Jewish features are everywhere marked, and have a character

peculiarly their own. But the original Madonnas have nothing at all of Jewish form or feature; but are declared by those who have personally compared both, entirely to agree in this respect, as well as in complexion, with the Babylonian Madonnas found by Sir Robert Ker Porter among the ruins of Babylon."

Even in opera, we have dramatic reminiscences of the Paganistic resemblance of the Roman Catholic "Virgin." Music-lovers who attend performances of the grand opera *Tosca* may expect to hear these ringing words:

"Thou fairest Queen of Heaven,
Gold are thy tresses and radiantly bright!
Thine eyes are blue . . ."

The Indian goddess, Lakshmi, the "Mother of the Universe", is described in *Asiatic Researches* as of "a golden complexion". (It will be recalled that members of the Church of Rome who have been reared in the Pagan-Catholic tradition, and who claim to have seen apparitions of the Blessed Virgin, testify that she had golden or yellow hair.) Joseph Vitolo, Jr., for example, said she had "long blond hair." Joseph also said that she had "a sort of light around her."

Where did this circle of light, this nimbus, which characterizes pictures and images and apparitions of the Roman Virgin, originate? (Exactly where nearly all the other attributes, draperies, trappings, etc. originated: they belonged to heathen deities.) There is not the slightest hint in the original record as given in the Catholic Bible that Jesus' mother ever had or thought of any disk or circle of light about her head or person. The Scripture does speak of Jesus' taking a few of his disciples to a mountain top where he was "transfigured before them. And his garments became shining, exceedingly white as snow . . ." This is Mark's report. Matthew and Luke who were not eyewitnesses, exaggerated the account a little—as they frequently did of Mark's original, oldest and most reliable account. They added changes in "the appearance of his countenance," and "his face shone as the sun." (The original Mary had no such experience as the Roman Catholic and Pagan Virgins had.)

The disk, and especially the circle of light were the well-known symbols of the great gods and goddesses of Babylon. Apollo of Pagan Rome was thus represented. Circe, "the daughter of the sun," had a nimbus of light around her head, of

which the Roman Catholic Madonna had an exact copy. In India the goddess Devaki had a beautiful circle and nimbus about her head. Even a fire-god serpent of earliest recorded times is represented with a halo of light about its head. (Hislop p. 227).

Reference was made earlier in this book to the Scriptural prophecy of the crushing of "The Serpent's Head," allegedly by "The Woman." Where did Roman Catholic theologians get this idea? Among nearly all the ancient peoples—Babylonians, Chaldeans, Grecians, Indians, etc.—a god crushed the serpent's head and later died as a result of the encounter. But in Egypt at least, we have the serpent's head being pierced by a goddess (Hislop p. 60). (Most of the Roman Catholic Marian doctrines have sprung, in fine, from the Eastern Paganism.)

The discovery of the evolution of the Jewish girl, Mary, into a Pagan goddess is an interesting disclosure. This process, which ends with the Roman Catholic Virgin, dates back thousands of years before Jesus' mother was born, to the Babylonian Queen, Semiramis, wife of "Nimrod the mighty hunter."* It is easy to see why a great hunter in those days was a very great man, and could easily be built up into a god. Semiramis, his queen, was still greater than he.

In the first place, this Semiramis must have been one of the most beautiful creatures ever to grace the earth. While no one knows whether the Catholic goddess was beautiful or homely when she lived, we do have reason to assume the then unmatched elegance of the Babylonian queen who was made into a saint and goddess. (The worshipful *images* of the Roman Catholic virgin are, of course, usually lovely to behold.) It is reported (Hislop, p. 74) that Semiramis' pure beauty on one occasion quelled a rising rebellion among her subjects when she suddenly appeared among them. This was not an apparition, but the queen in person while she yet lived and reigned.

¶ A mother who finally becomes a goddess first derives her glory from the son in her arms who later becomes famous. At first, there probably would be no intention of ascribing divinity to the mother; but as the generations pass, the mother practically

* Rev. Hislop (pp. 22, 23) gives convincing proof that "Nimrod, the mighty hunter," mentioned, with his city, Babel, in the tenth chapter of Genesis, was really Ninus, a Babylonian-Assyrian god, later taken over by the Greeks and Romans as Bacchus.

eclipses the son. This seems to be the history of the development of Semiramis. It is the history of the evolution of the Jewish girl, Mary, into the Catholic "Virgin Mary.")

Semiramis, the original "Queen of Heaven", came to be known both as the mother and the wife of Ninus. (This confusion prevailed also in the relationships of the Egyptian mother and son, Isis and Osiris; and of the Indian god, Iswara, who is represented as a babe at the breast of his own wife, Isi, or Parvati. Now: Mary, the Palestinian girl, was not only wife of Joseph and mother of his children, but also is in a baffling relationship with the "Christian" Trinity—Father, Son, and Holy Ghost. She was not officially called the "Mother of God" until in the fifth century, about a century after the establishing of the "Catholic Church.")

Margaret E. Williamson in an article, "The Cult of Mary Assumption", (*The Convert*, Oct. 1950), has this to say:

"Rome teaches that only a sinless mother could bear the sinless Christ. Thus she finds no great difficulty in teaching, that 'the sanctity of Mary was so sublime, that no other mother than Mary became a god, and no other son than God became Mary.' The miraculous birth to be admired is in very fact the birth of Mary, not of Christ. They marvel not at the coming of God in the flesh, but at the 'spotless tabernacle into which Mary received the Most High.' The basic fallacy which seems to be the root cause of this error lies in the fact that Rome's teachers wilfully forget the eternity of God. Mary was highly favored to be the mother of Christ in the flesh, but it is without doubt an exaggeration to make her the mother of the eternal One. Such a title encourages the exaltation of Mary to divine levels. Liguori soon finds it easy to state that 'to understand the greatness to which Mary was exalted it would be necessary to understand the sublimity and greatness of God.' He quotes St. Bernardine as saying that 'to become Mother of God, Mary had to be raised to a sort of equality with the divine persons,' which dignity, he says, is in a certain manner infinite! 'There is something infinite in being the mother of Him who is infinite.' Thus she is known as the mother, the daughter, and the spouse of God, a kind of fourth party to the Trinity."

It is worth remembering that the Babylonians and Assyrians also had a Trinity, consisting symbolically of a Virgin Queen of Heaven, her deified Son, and the "Air", the Chaldean word for which also signifies "Holy Ghost." (Hislop, 78-79.) (The immortal Herodotus testifies (*Historia*) from personal knowledge

that the Egyptian "Queen of Heaven" was "the greatest and most worshipped of all the divinities.")

So it was not enough that Mary, of all the daughters of Eve, should become the mother of the Christ. No; despite the fact that neither Christ nor the early Church made any promise or the shadow of a promise that would lead anyone to anticipate that she would ever be invested with the attributes of high divinity, (the Church of Rome has, step by step, thus raised Mary, as other Pagan deities have been raised.) That such a goddess is related to the House of David is unthinkable. (She is clearly in the lineage of Semiramis, of the Venus of Cyprus, of Aphrodite of Greece of the Roman Vesta* and of the Syrian Astarte or Mylitta.) The last-named was in the direct Babylonian succession of goddesses, and was called the mother of grace and mercy and "the hope of the whole world." The very word "Mylitta" means "The Mediatrix", being the feminine of Melitz, "as mediator", the root word used for "interpreter" in Job XXXIII:23.

There have been other Mothers of God. The average child born to human parents, out of the formalities of wedlock, society callously calls "illegitimate." (If, however, the father is a spirit, or some kind of mysterious deity, the child is not only legitimate, but holy.) Jupiter visited the virgin, Danae, and *Perseus* was the miraculously born son. The Hindu *Krishna* was reportedly born of the Virgin Devaki. Maya, the mother of *Buddha*, reportedly gave birth to her famous son, without any human

* Vesta, the virgin goddess of Rome, who, Augustine (*De Civitate Dei*) says, "was by some called Venus," is the same as the Greek goddess, Hestia, and is traced by Hislop directly back to Semiramis, "Queen of Heaven." That the Roman Catholic "Virgin Mary" is a successor of Vesta is seen from the attributes of the latter. The Greek Hestia, of which the Roman Vesta is just a modification, signifies not only "fire" but also "a house" or "dwelling." Further meanings are "to cover" "to shelter," and finally "to protect," and "to show mercy." Hestia was called "the protectress of suppliants," and, significantly, "The Habitation of God," and Ashta, "The Woman." Vesta took on the same significance. Hence the picture of "The Virgin Mary," begins to come into view. Vesta really meant "The Dwelling Place," or "The Tabernacle," just as the Catholic Mary does, and is traceable back to the goddess-mother of Babylon where she was described as Sacca or Sacta, the Tabernacle. With the same meaning Indian gods are still called "Sacti," or tabernacle or temple of god. Going back to early pagan deities, we read in Taylor's *Hymns of Orpheus: Hymn to Vesta*, p. 175 (Vesta being identified also with Cybele or Rhea, wife of Saturn), the following:

"Daughter of Saturn, venerable dame,
Who dwell'st amid great fire's eternal flame,
In thee the gods have fix'd their DWELLING-PLACE,
Strong stable basis of the mortal race."

father. Some of these accounts, in common with "Mary, the Mother-of-God" idea, grew up after both mothers and sons had left this earth. The Egyptian god, Ra, was claimed to have been virgin-born, and the Mayas of Yucatan had a virgin-born god named Zams. The Algonquin Indians believed their great teacher, Michabou, was born of a virgin. The Virgin Chimalman was held to be the mother of Quecalcoatle, who is perhaps the same personage as the more modern Quetzalcoatl. (Theodore Schroeder, *Heavenly Bridegrooms*, 39-41.) Origen, the learned Father of the early Christian Church, defended the virginal conception of Jesus, on the ground that Plato was conceived by Perictione, a virgin betrothed to Ariston. (Schroeder.) But Plato, himself, like Jesus, never mentioned a virginal birth or conception.

Schroeder quotes from Graves (*Sixteen Crucified Saviors*) the following: "Many are the cases noted in history of young maidens claiming a paternity for their male offspring by a God. In Greece it became so common that the reigning King issued an edict, decreeing the death of all young virgins who should offer such an insult to deity as to lay to him the charge of begetting their children." Lewis Browne also informs us (*Since Calvary*, p. 65), that Greeks and Romans had many gods and heroes who were believed to have mortal women as virgin-mothers and gods as fathers,—Augustus and Plato, e.g. He adds, significantly, that such things would have been made credible to the Jews only by mistranslating the Hebrew in Isaiah VII:14. This originally read: "A woman shall conceive and bear a child",—not a virgin. Salomon Reinach (*Orpheus: A History of Religions*, p. 251) states the same fact.

Hislop, after showing (p. 158) that Greece, India, China, Japan, Tibet, Pagan Rome, etc., had goddesses similar to Rome's "Virgin Mary", shows (p. 158) how the mother evolved into greater importance than the son, as follows:

"Now, thus we see how it comes that Rome represents Christ, the 'Lamb of God,' meek and lowly in heart, . . . who spake words of sweetest encouragement to every mourning penitent—who wept over Jerusalem—who prayed for his murderers—as a stern and inexorable judge, before whom the sinner 'might grovel in the dust, and still never be sure that his prayers would be heard' (sermon of an Italian priest), (while Mary is set off in the most winning and engaging light, as the hope of the guilty, as the grand refuge of sinners; how it is that the former is said to

have 'reserved justice and judgment to Himself,' but to have committed the exercise of all mercy to his Mother! The most standard devotional works of Rome are pervaded by this very principle, exalting the compassion and gentleness of the mother at the expense of the loving character of the Son. Thus, St. Alphonsus Liguori tells his readers that the sinner that ventures to come directly to Christ may come with dread and apprehension of His wrath; but let him only employ the mediation of the Virgin with her Son, and she has only to 'show' that Son '*the breasts that gave Him suck,*' (*Catholic Layman*, Jul. 1856), and His wrath will immediately be appeased. But where in the Word of God could such an idea have been found? Not surely in the answer of the Lord Jesus to the woman who exclaimed, 'Blessed is the womb that bore thee, and the breasts that nursed thee!' (*Catholic Bible*). Jesus answered her: 'Rather, blessed are they who hear the word of God and keep it.'

The Pagan goddesses mentioned above, with their baby boys in their arms, are almost invariably represented as "wrath-subduers," "Mother of Gracious Acceptance," and other lofty titles identical in meaning to the worshipful titles bestowed by the Church of Rome upon its goddess-mother. They are the mediators between the people and the mothers' divine sons who sit back and unfeelingly dispense justice. Even in the Church's literature of this moment, in this country, the mother and son are thus represented. The *Leaflet Missal*, e.g., a small weekly pamphlet distributed under the *imprimatur* of Archbishop John Gregory Murray of St. Paul, Minn., lists a short, repetitious prayer called "The Kyrie," in which priest and people thrice say: "Christ have Mercy," yet even the "Prayer to the Holy Trinity" to accept the sacrament of the Lord's Supper, is made "in honor of blessed Mary ever virgin," and certain saints who are called upon to "intercede in heaven."

For a century or two after her now unknown death and burial, Mary was merely one of the saints. By the fourth century she became prominent among the saints, and by the thirteenth she had eclipsed Christ. She was officially made the "Mother of

God" at the council of Chalcedon, 451 A.D.* The Roman Catholic Mary's nearly four thousand-year-old background is carefully concealed by priestcraft. Little do the Italian masses know of this pagan lineage when at Easter time they set up triumphal arches to "Mary, Queen of Heaven." (Doubtless they do not imagine that when Jesuit Missionaries first entered Tibet and China, and some of the Latin-American countries, they were amazed to find a mother and child worshipped exactly as back home.)

* "With the Church Council of Ephesus in the year 431, we see Catholic Bishops, wrangling over whether or not this Virgin, mother of Jesus, should be addressed as the pagans had also referred to Goddesses as 'Mother of God.' So bitter became the wrangling that the Bishops finally went after each other with clubs and fists until the pavement of the cathedral was literally stained with their blood, and both parties, the conservative as well as the monastic and Mary-worshipping factions, had to be arrested by the Emperor. Twenty years later in 451 with Mary becoming officially the Mother of God at the Council of Chalcedon it became apparent that as the Mother of God, she could not very well be tainted as ordinary mortals are supposed to be with 'original sin.' Hence, in 1854, the dogma of her Immaculate Conception. Then came the next inevitable step: if she was without sin, regardless of what might or what might not be found in historical documents, her sinless body could not have known the corruption that comes to the ordinary sinful body in death, and so, logically, the necessity of the recent dogma of the bodily assumption into heaven, wherever that might be. Thus, the wonders of historical supplementation achievable by way of theological ratiocination!" Rev. R. Lester Mondale, in Feb. 1951, *The Humanist*.

V. MODERN MARIANITY

When Martin Luther, then a faithful and sincere member of the Church of Rome, entered an Augustinian monastery, he undertook, in common with other monks, the regular day's rounds of incantations and supplications beginning at two o'clock in the morning, and ending the choir matins by chanting: "Save, O Queen, Thou Mother of mercy, our life, our delight and our hope. To Thee we exiled sons of Eve lift up our cry. To Thee we sigh as we languish in this vale of tears. Be thou our advocate, Sweet Virgin Mary, pray for us, Thou holy Mother of God." "Brother Martin," who, according to Roland Bainton (*Here I Stand*, p. 38), "was sure that he was walking in the path the saints had trod," was destined to learn that the path was quite devious and that many who had trod it were other than saints. He was to learn that the Church was a colossal financial institution, more Pagan than Christian, more fraudulent than honest.

For the Church of Rome this is the Age of Mary. (If our world is to be saved it will be saved through Rome's Mary.) Spokesmen for this Church claim that Almighty God has placed the peace of the world in her hands. She has done all in her power, we are assured, to give peace to a weary and despairing world. Among her Pagan titles forced upon her and currently enunciated by Rome's spokesmen, is that of "Princess of Peace." This comparatively modest title is used much less than the "Mother of God" and "Queen of Heaven."

The Church promulgators solemnly assure us that God's mother promised the illiterate children near Fatima, Portugal, that if the Catholics would pray to her, and go through certain ceremonies, the world would be saved from Communism, and Russia would be converted to Mary. Now Mary stands before us confronted by the god-man Stalin, who also is going to save the world in his own way. So far, the God-man is saving us much faster than the Goddess. The Gates of Hell are prevailing, despite the fact that the "Gate of Heaven," (as the Hierarchy has called its Mary) has had some sixteen centuries, as against Hell's quarter of one century—since Stalin became absolute dictator. The Gate of Hell vs. the "Gate of Heaven!" Has history furnished a more ludicrous spectacle?

Novenas, hails, bead-counts, *Ave Marias*, and all: a perfectly easy method. The members of the Roman Catholic Church can be the instrumentality of the sure salvation of the world, by the simple, automatic process offered by the Mother of God. Or, does Oak Ridge, Tennessee now offer the Church a more sure-fire method of salvation from Stalinism. "Heaven is on the side of the strongest battalions", said Napoleon ironically. Might is Right!

Some significant appearances of the Virgin Mary in Czechoslovakia were reported, according to *The Converted Catholic Magazine*, in the *New York Times*. On Feb. 7, 1950 it told of "a vision in which the Virgin Mary appeared waving an American flag and followed by American troops and even tanks." "Another version of this alleged appearance of the Virgin with an American flag, or another appearance, was reported in the *N. Y. Times* for Feb. 9th. According to this account, the vision is said to have appeared to a busload of Communists when their bus stalled on a deserted road. The sky became dark, and a great wind arose. Then, it is said, the Virgin Mary appeared in the sky surrounded with a halo, and with a sword in her hand. She addressed the Communists, and said: 'You have forsaken your Lord and you will be punished.' Then, as the vision of the Virgin Mary faded, it was replaced by an army of marching men and tanks." These would seem to be the most honest apparitions to date, as they reportedly were seen by a number of adults, presumably non-Catholic, and were currently reported. Perhaps there was some "wishful thinking" in these last visions.

In 1846 there occurred a brazen piece of impersonation which, in some aspects, may have laid the ground for the "appearance" of the "Virgin" at Lourdes. A certain Mlle. de la Merliere dressed up herself in yellow robes, and "appeared" on the mountains of La Salette in central France to two little shepherds, and declared to them that she was the Blessed Virgin. There was occasion for a subsequent legal inquiry, and this exposed the fraud. The Cardinal Archbishop of Lyons had opposed acceptance of the "appearance" as a miracle,—just as some of the clergy in the United States protested against belief in the apparitions of the Blessed Virgin at Necedah and New York City. Despite the proof of this deception, however, the Bishop of Grenoble in 1847 confirmed the La Salette appearance as a "miracle", and pilgrimages to that place began, and *still continue*. A spring there is supposed to work miraculous

cures. The unthinking crowds of people demanded miracles, and the Church obliged them. Then money began to pour into Rome from the purses of the credulous. Jesus had—according to the nearly unnoticed Catholic Bible—told just such a crowd that (Matt. XII:39) “An evil and adulterous generation demand a sign. . . .” They were and are ready to believe in miracles, but not in Him.

When we reflect on this happening at La Sallette, it brings a cloud of suspicion over both Lourdes and Fatima. Reinach has this to say (*Orpheus: A History of Religions*, p. 420): “Bernadette was severely forbidden to mention her visions [“Appearances” of the Virgin at Lourdes] except to visiting bishops, for fear the whole fraud might be revealed.” The little girl conveniently became a “destitute sick person”, so that the nuns could get her forever away from anyone who might be more interested in the truth than in commercially valuable myths.* We have already seen what happened to the one remaining supposed witness of the apparition of the Virgin Mary, at Fatima.

Incidentally, any mention of the financial side of these shrines reminds us of the account of St. Paul’s visit to Ephesus, given in the Catholic Bible, in Acts XIX:23-40. St. Paul’s preaching in that city was bringing the temples and shrines of the Ephesian goddess Diana (of the house of Semiramis, and ancestor of the Roman Catholic Mary) into their true classification: i.e. sources of wealth. The public challenge of these sources by Paul was causing no little anxiety among the profiteers.

* The following item appeared in the November, 1952 issue of *Exposé*:
FIVE AND DIME STORE RATES FOR FAVORS FROM GOD BY MAIL

“Favors from God may now be bought by mail. The Society of the Divine Savior at St. Nazianz, Wisconsin, this month offered believers a chance to buy special favors.

“The Society distributed 3x6 circulars (Intentions for Novenas), on which was this message addressed ‘To Our Lady of Loreto’:

“‘Dearest Virgin Mary and Mother of our Divine Savior, obtain for me, I beseech thee, through thy intercession with thy Divine Son, the following favors, if, in the Divine Wisdom, it is conducive to my spiritual and eternal welfare.’

“There were five lines on which the applicant could list the favors he desired. On the back of the mail order circular was the price list.

“One vigil light would be burned at ‘the shrine of Our Lady of Loreto to help obtain your favors’ for ten cents. Nine Vigil Lights (a Novena) would be \$1.00. Or you could have a light burned every day for a month for \$5.00.

“On the application blank was a space to make an extra contribution ‘as a Thanksgiving Offering for favors received.’”

The great open-air theatre in that ancient city of Ephesus became the scene of considerable disorder because of the insult to the Virgin Goddess Diana. Paul, the converted Jew, was on the point of trying to address the confused crowd, when his disciples, for fear of his safety, dissuaded him. A crowd of Jews managed to push their spokesman, Alexander, into the theater to speak, but this rival religion was not to be heard. The throng began to shout praises unto their Virgin: "Great is Diana of the Ephesians!" For "about the space of two hours", they shouted it.

Centuries of observation and practice have taught Roman propagandists some smoother tactics, at least in democratic countries, than the blunt "Great is Mary of the Romans!" To-day we hear a soft-voiced priest, in accents of breathless awe, extol the attributes of the Mother of God to an unseen radio audience of worshipping millions; or we hear the hails, hails, hails, the heathen-like "multiplicity of words"* forbidden by Christ.

Would the following observations in the Catholic Bible throw some light on some of the apparitions of the Virgin, notably those which "appeared" at Fatima, Lourdes, and Guadalupe? We are advised that the Virgin Mary can appear in any form she chooses. Well, so can the devil. According to II Cor. XI: 14, Paul, after speaking of "false apostles", states that "Satan himself disguises himself as an angel of light". And in II Thes. II:9, 10, he declares that Satan works "with all power and signs and lying wonders." Is this the angel of light, "Madonna of Light", who appeared to the peasant children at Fatima? Yet, "Only our Lady of Fatima can save our America from Communism." Automobile windshield stickers to this effect have been seen on our streets!

How does it happen then that Italy has more Madonnas, with a corresponding number of Marians, and a larger percentage of Communists than any other country on this planet, including Russia?**) Italy, the land of Marians and Communists, who work, and in many cases, worship together! In fact, they are often the same. *The Converted Catholic Magazine* for

* Better translations of this phrase are probably "heaping up empty phrases," or "vain repetitions."

**Sec The Convert, July 1949.

October 1952, says: "In an interview before the members of the Foreign Press Association, Signor Togliatti, leader of the Italian Communist Party, stated: 'The overwhelming majority of Italian Communists are Catholics.' This shows that whatever the church may say, no fundamental incompatibility exists between communism and Catholicism."

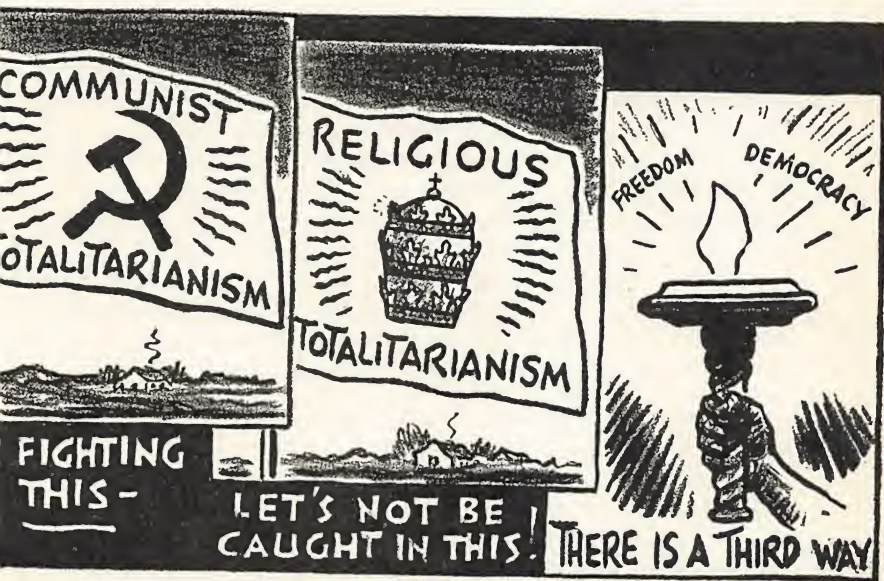
Dr. A. Mauricio, Baptist pastor of Leiria, Portugal, near Fatima, well asks: "If Italy, that is so completely given over to the cult of Mary, could not stem the tide of Communism among its people, and if other Catholic nations, such as Poland, Czechoslovakia and Hungary have fallen victims to Communism, how can it be said that Protestant America can be saved, and Catholic prestige heightened, by public processions of a statue of the Madonna of Fatima along its highways?" Italy, the land of Marianity, Fascism, and Communism! The latter might long since have all but swallowed up "The Seat of Christianity" itself, except for the timely arrival of American dollars and propaganda.

Is there a land on earth where Communism thrives, except in lands of totalitarian religions? The reader is invited to scan the world map. Countries strongly influenced by Protestantism, Humanism, and Gandhi-inspired Hinduism have to this date been able effectively to resist Stalinism, despite some inroads of dictatorial statism and religion. These pretend to be the chief ideological enemies of each other, but in reality are twin enemies of the democratic State. How long shall we continue to tolerate, if not even encourage, one of these systems, blindly hoping to defeat the other? This is precisely what we did in the case of Hitler and Stalin. Now what do we have on our hands?

"If 220,000,000 Catholics now living will say the Rosary every day, as Mary taught the three children to say it, may we not hope that she will fulfill her most holy promise of world peace?" The answer to this important question, which appeared over the signature, 'S.M.L.' in a small booklet, *Rosary Novena to our Lady of Fatima*, (Imprimatur, Cardinal Stritch), is: "you may hope", but it will do you no good. The means to world peace is in the way of life exemplified and taught by Jesus, not in a Pagan Queen of Heaven. Jesus trusted in Love. This Queen of Heaven trusts in military might.

Judging by the past, she would shift her alliance to the Soviet dictatorship to-morrow—provided, first, that that opportunistic

State should manifest its unlikely ability to defeat the United States of America, and, second, that the Queen of Heaven's monarchical Church could receive that State's assurance of pre-eminence over all other religions. Else, history means nothing: the Church has no history. Then there would be "peace." The two dictatorships, so akin in organizational and procedural outlook, would unite and plunge the world into another Dark Age of the rule of the popes. Judging by the past! *Pax Mariana, Pax Marxiana!**



Converted Catholic Magazine

* *The Convert* for April 1949 quotes from the *Catholic Herald* for November 26, 1932, a statement which doubtless is the official Catholic position, and runs thus: "The Catholic Church is always prepared to come to terms with any government, pagan, tyrannical, dictatorial, republican, imperial, or monarchical. The Church makes no distinctions."

Osservatore Romano for May 7, 1950 (as quoted in the *New York Times*), declared: "Communism does not run counter to the nature of Christian doctrine as strongly as capitalism." And the *Washington, D. C. Post* of May 8, 1950, reported the Vatican newspaper as stating that, "Communism, shorn of its atheism [anti-Catholicism] would be less un-Christian than capitalism," and that the Catholic Church "long has considered capitalism a cancer, at least as much a 'sin against nature' as artificial birth control."

"Pope Pius XI once declared that he would make a pact with the devil himself if it served the interests of the Church." (Leo H. Lehmann in *Converted Catholic Magazine*, January, 1950.)

How can one talk this way about the beloved Mother of Italy, and the beloved Father of Russia? Do not their spiritual and economic miracles soften the heart? The answer is that the ascertainable truth is more important than either of these personages or their alleged miracles. Could the paintings and statues of the Roman Mary weep and bleed? So could those of the other Pagans. The Romans claimed that "the statues of Minerva could brandish spears, and those of Venus could weep." (Browne, p. 177)

The renowned scholar, Maimonides, gives (*More Nevachim*, p. 426) the account of Thammuz (Syrian successor of Babylonian Nimrod, Ezek. VIII:14) as follows: "When the false prophet Thammuz preached to a certain king that he should worship the seven stars and the twelve signs of the Zodiac, that king ordered him to be put to a terrible death. On the night of his death all the images assembled from the ends of the earth into the temple of Babylon, to the great golden image of the Sun (Ezek. VIII:16) which was suspended between heaven and earth. That image prostrated itself in the midst of the temple, and so did all the images around it, while it related to them all that had happened to Thammuz. The images wept and lamented all the night long, and then in the morning they flew away, each to his own temple again, to the ends of the earth."

If a people has no God, it must make one, as the Communists are now doing. Stalin's name is laudatorially mentioned within the sphere of Soviet-dominated peoples with such frequency and such adulation as to suggest to others the god-man which his followers seem to believe him to be. A Yugoslav newspaper is said to have counted the number of times the Soviet Dictator's name was mentioned on the front page of an issue of Moscow's *Pravda*, and here is the count:

Joseph V, Stalin, 35; Comrade Stalin, 33; Great Leader, 10; Dear and Beloved Stalin, 7; Great Stalin, 6.

Other names of adoration and veneration commonly used were: Great Leader of Entire Mankind; Great Chief of all Workers; Protagonist of our Victories; Faithful Fighter for the Cause of Peace.

(Humankind is always making gods and goddesses in its own image, and setting these up in as perfect verbal or material form as it can devise, to adore or worship. This does not mean that

even non-Catholics should not venerate the true mother of Jesus. The Rev. Stephen L. Testa, formerly a Marian Catholic, writes this, in his pamphlet, *A Defense of the Virgin Mary*:

"Being a convert from Roman Catholicism, I trust that I will be allowed this personal testimony. As a good Catholic boy in my native town in Italy, I was very devout to the Virgin Mary. There were four different Madonnas in the parish church, but two were my favorites and I fasted twice a week in their honor: Wednesday for our Lady of Rosary and on Saturday in honor of our Lady of Mount Carmel, whose scapular I wore on my bare skin for protection against misfortunes and to insure a visit from Her in Purgatory the first Saturday after my death.

"But when I came to America and read the Bible, I learned of the true Virgin Mary, the Mother of Our Lord. I learned that she was not a Catholic, but a true follower of Christ. And now as a follower of Christ myself, I love and honor the Virgin Mary much more intensely and intelligently than I did formerly when I recited rosaries before statues and pictures."

(This tender, patient, loving and humble mother is much too grand and universal to be the exclusive property of one little Church. She belongs to all people of all ages who hold the great mothers of mankind in reverence. Mary the mother of Jesus belongs particularly, to that portion of Christendom, including some Roman Catholics, who believe and practice what she did, after she had accepted Jesus and the Spirit.)

This is attested by some of the early church Fathers, before she was smothered, in the fourth and fifth centuries, under the trappings and superimpositions of traditionalist theologians. Nestorius, the Patriarch of Constantinople in the fifth century held that Mary was not the "Mother of God," but only of Christ, as it was solely the human element that came from her womb. For this logic, Nestorius was banished to the wilderness, like Stalin's heretics to Siberia, and in the wilderness he died. Anastasius also braved the Church's dictums, just then settling into form, when he opposed the Paganistic idea of deifying Mary. St. Augustine was noticeably silent on the then new doctrine of praying to Mary or worshipping her in the Catholic sense. While speaking with respect of Mary in his works, he refused to recommend the Cult of Mary which he doubtless knew was imported from Asia Minor, the home of the love-goddess. At any rate, traces of Mary-worship were known to have existed in Arabia before they found their way to Rome. The Arabian women were

known to have baked small cakes in honor of Mary, "and the name they gave them betrays that the cakes had formerly been eaten" in honor of "the Pagan goddess" Ceres. (McCabe, *History of the Popes*, I, p. 45.) ("Mary," adds McCabe, "was decked in all the robes and flowery epithets of Isis and Cybele, Ceres and Ishtar." He continues: "When later, the clergy felt that the silence of Augustine was awkward, they forged a number of sermons in his name urging the cult of Mary. A very popular work by a saint called *The Glories of Mary*, freely draws upon these forgeries, and one of them is still used in the official Breviary on the Feast of the Nativity of the Virgin.")

VI. CONCLUSION

Despite the warning and opposition of early Church scholarship, the "kidnapping" of Mary, and the dressing of her in strange garments, proceeded. The few precious words of Mary, listed earlier in this book, classify her definitely as a heretic. She left her Church, and sought and found the spiritual Christ, her Savior; and this was a very radical step for any woman of her day. Her very name in the original Hebrew (Meer-yawm) apparently means "rebellion." (This true Mary would have a great influence in saving the world from both papal and Stalinist dictatorship, if the people of the world would listen to her few significant recorded words, of the "Magnificat.") Pure Apostolic Communism and pure Christianity when exemplified, are the strongest possible bulwarks for peace and democracy, and against Stalinist Communism and spurious Christianity. Mary, the mother of Jesus, was, according to Acts II:44-45, in the Catholic Bible, one of the first unadulterated communists.

Their manner of living was as radical as Mary's "Magnificat", which Dean Inge has called "more violent than the Red Flag." Their completely selfless sharing of the material goods of life is the evidence that those first followers of Jesus had found the Spirit, the kingdom within, which Jesus promised would be his invisible Vicar over his catholic (universal) church. The Divine Spirit is the Great Leveller. It is 100 percent democratic; and this is why it is beyond the comprehension of either of our two dictatorships. Systems which have Generalissimos and Commissars, priests and popes, who are holier than janitors and farmers, are not Christian or communist, but "*heathen*" and "*bourgeois*." "Sacredness" says Dr. E. Stanley Jones, "is found in character, not collars; in value, not vestments."

The Church puts great stock in the physical fact that Mary was the Temple which housed the pre-infant body of Jesus; and this would be all right if they would only leave Mary as human as she implied she was—as human as your mother and mine. (But ecclesiastical propagandists have reconstructed her and made her into their deity, so that she, like Stalin, must always have her pictures and images everywhere, and always be hailed and bowed before, like her pagan predecessors.) The Madonna of Rome and the Madonna of Babylon are both

"Queens of Heaven", are both "Tabernacles or Habitations of God." Rome similarly calls Mary "the House consecrated to God", the Mansion of God", "Queen of Heaven", "Tabernacle of the Holy Ghost", "Mediatrice of all Graces", "Temple of the Trinity", "Co-Redemptress of the Human Race", et cetera.]

(Deities must be exalted and have obeisance done them, else they would not be deities.) They must be raised aloft, as the secular governments first raised the popes. But we must remind Roman Catholic authorities of the essential democracy and Christly doctrine of their own unpublicized Bible. "Do you not know", asks Paul (I Cor. III:16-17) "that you are the temple of God and that the Spirit of God dwells in you?" He was writing to all the members of the Church at Corinth, and he adds: "holy is the temple of God, and this temple you are." Paul later wrote the same people "And what agreement has the temple of God with idols? For you are the temple of the living God." Mary had the unique honor of giving physical birth to the baby Jesus, of course; but she, the same as 119 other people, found herself the Temple of the Spirit at the time of Pentecost, not at the time of pregnancy or childbirth. Thus, the Catholic Bible is true, and Catholic tradition false, or *vice versa*.

The actual mother of Jesus was a real woman, one of the common people, who understood the common people, one who was very conscious of the domineering and injustice of the priestly and financial upper classes. She was a woman of such humility and devotion to duty that she probably returned, after receiving the announcement that she was to become the mother of the Messiah, to milking the goat and grinding the meal. She served Joseph without a maid.

She pointed away from herself and to her firstborn son. She thrilled at the prospect that the "Mighty One" would scatter the proud and conceited. She visualized the day when "the mighty"—popes and other dictators—would be cast "from their thrones." The hungry people would have plenty of food, and the rich would be sent away empty. She accepted the words of Joel, as quoted by Peter, "The Spirit shall be poured forth upon all flesh."

A call goes out to the Roman Catholic Church, the call to cease dishonoring Mary, the mother of Jesus. Let this noble woman be heard. Let her exemplify what she really believed. Stop distorting her words. Tear down your false traditions about

her. Exalt those principles she exalted. Keep her in the same relationship to her Son and Savior, in which she put herself.

Study again her canticle of praise which you call her "Magnificat". Seek the same Savior she sought. Discard your vain imaginings about what she wore, and how she looked—as though these were important or verifiable. Confess your Pagan hypothesis about her non-decaying body at the time of her obscure death and burial. (Put away your implications that Jesus' mother is the peculiar possession of any one Church organization.)

If you practice the principles of Mary, you will need no guns, nor will you need to rely on the military might of a strong, secular government to save you from "atheistic Communism." You will rely on the example of her who pointed us all to the only Mediator, the Prince of Peace.

The challenge goes out to the Roman Catholic Church to build a Church, a spiritual fellowship, of the true Mary. The Gates of Hell could not prevail against such a way of life, as they have prevailed for centuries against your Church-State. Call the new Church "The Church of Mary", "The Church of Jesus", or "The Church of Man"—it doesn't matter. Make the Church of Mary genuinely catholic, not a tight monarchy, with a localized ruler in Rome or any other so-called holy city. Let the new Church seek all Truth and serve all men. This author would be a charter adherent of such a true Brotherhood.

The true Church of Mary would be a Fellowship of complete democracy, as was originally the First Church at Jerusalem. The Creator's chosen people would be all his children, all of whom would be saints. Honored among them, but not a separate class, would be such men as Gandhi, Schweitzer, Kagawa, St. Francis of Assisi, and such women as Muriel Lester. Man's religion in the new federated world would be one of direct service to one Creator through direct service to all its Creatures. Such a happy age could spring from the conversion of the present Marian system to the new Fellowship of the true Mary.

BIBLIOGRAPHY

Augustine, St., *De Civitate Dei*.

Bainton, Roland H., *Here I Stand*, Abingdon-Cokesbury Press, 1950.

Blake, William, *The Everlasting Gospel*.

Blanshard, Paul, *American Freedom and Catholic Power*, The Beacon Press, 1949.

Browne, Lewis, *Since Calvary*, The MacMillan Company, 1921.

Catholic Encyclopedia and Supplement, Encyclopedia Press, 1913 and thereafter.

Catholic Herald, London, Nov. 26, 1932, quoted in *The Convert*, Apr. 1949.

Catholic Universe Bulletin, Mar. 3, 1949; July 22, 1949.

Christian Century, Feb. 22, 1950; Aug. 30, 1950; Oct. 16, 1950.

The Churchman, Dec. 15, 1951

Convert, The, P.O. Box 90, Clairton, Pa., Apr. 1949; July 1949; Oct. 1950.

Converted Catholic Magazine, 150 Fifth Ave., New York 10; Apr. 1949; May 1949; Jan. 1950; Feb. 1950; May 1950; June 1950; Apr. 1952; Oct. 1952.

A Crown for our Queen, quoted in *The Convert*, Apr. 1949.

Davis, Sir John Francis, *China during the War and since the Peace*, Longman, Brown, Green & Longman, London, 1852.

Dryden, John, from translation of Ovid's *Metamorphoses*.

Exposé, 56 West 55th St., New York City 19, "Favors from God by Mail." Nov. 1952.

Fernandez, Rev. J. A., *I Was Blind, Now I See*, Self-published, 1322 N. 27th Street, Philadelphia 21, Pa., 1949.

Fernandez, Rev. J. A., "Your Questions Answered," *Converted Catholic Magazine*, June 1950.

Fosdick, Harry Emerson, *The Man from Nazareth*, Harper and Brothers, 1949.

Garrison, William R., article in *The Christian Century*. Oct. 18, 1950.

Graves, Kersey, *Sixteen Crucified Saviors, or Christianity before Christ*, Colby & Rich, 1875.

Herodotus, *Historia*.

Heiden, Konrad, *Der Fuehrer*, Houghton Mifflin Co., 1944.

Hislop, Alexander, *The Two Babylons*, Loiseaux Brothers, 19 West 21st St., New York City 10.

Holweck, Rt. Rev. F. G., *Bibliographical Dictionary of the Saints*, Imprimatur Archbishop of St. Louis, G. Herder Book Co., 1924

Humanist, The, "The Assumption of the Virgin, — A Liberal View," by R. Lester Mondale, Feb. 1951.

Hugger, Father, *Stimmen der Zeit*, June 1949.

Leaflet Missal, The, Imprimatur of Archbishop John Murray, of St. Paul, Minn.

de Liguori, Saint Alphonsus Maria, *The Glories of Mary* (written about 1750), Imprimatur Cardinal Hayes of New York.

Maimonides, *More Nevochim*.

McCabe, Joseph, *History of the Popes*, H. V. Douglas, Ltd., Auckland, N.Z.

Mauricio, Dr. A., "Our Lady of Fatima," *Converted Catholic Magazine*, May 1950.

Moehlman, Conrad Henry, "Noel, Noel, Noel, Noel," *The Churchman*, Dec. 15, 1951.

Mondale, Rev. R. Lester, "The Assumption of the Virgin—A Liberal View," *The Humanist*, Feb. 1951.

Osservatore Romano, May 7, 1950.

Puccini, Giacomo, Libretto of *La Tosca*.

Reinach, Salomon, *Orpheus: A History of Religious*, Liveright Publishing Corp., 1930.

Rosary Novena to Our Lady of Fatima, Imprimatur, Cardinal Stritch.

Rycroft, Stanley, "Latin America and the Living Church," *Converted Catholic Magazine*, June 1950.

Schroeder, Theodore and Ida C., *Heavenly Bridegrooms*, compilation of articles from *Alienist and Neurologist*, Nov. 1915-Aug. 1919.

Sheen, Bishop Fulton, Radio broadcast, Apr. 2, 1950.

Shepherd, Margaret, *My Life in the Convent*, The Book and Bible House, Box 228, Decatur, Ga., New Edition 1952.

Slocum, Stephen E., *Romanism in the Light of the Bible*, Reprinted from *Sunday School Times*, by Tract Club of America, 411 S. Wells, Chicago 7, Ill.

Taylor, Thomas, *Mystical Initiations, or Hymns of Orpheus*, trans. from the Greek, and printed for author, 1787.

Testa, Rev. Stephen L., *A Defense of the Virgin Mary*, Scripture Truth Society, Los Angeles, Calif.

The Times, New York, N. Y., Feb. 7, 1950, and Feb. 9, 1950.

Wilkins, W. J., *Paganism in the Papal Church*, Sonnenschein, London, 1901.

Williamson, Margaret M., "The Cult of Mary Assumption," *The Convert*, Oct. 1950.

Zacchello, Rev. Joseph, *Ins and Outs of Romanism*, Self-published, Box 90, Clairton, Pa.

INDEX

- Adam, 52, 54.
 Adore, adoration, etc., 3, 20, 51, 76.
 Adultery, 9, 34, 72.
 Ambrose, St., 53.
 American flag, troops, tanks. 71.
 Ananias, 16.
 Anastasius, 77.
 Anne, St., 18, 54, 55.
 Annunciation, 9, 58, 59.
 Anti-Christ, 30.
 Aquinas, St. Thomas, 53.
 Assumption of Mary, 3, 46, 55, 60, 65, 69.
 Apostles, 15, 16, 18, 21, 35, 36.
 Apparition, 18, 42, 44, 45, 47, 63, 64, 71, 73.
 Augustine, St., 12, 17, 52, 53, 77, 78.
 Aunt, 21.
 Authenticity, 48.
 Babylon, 59, 63.
 Bacchus, 61.
 Bainton, Roland, 70.
 Baronius, Cardinal, 30.
 Basil, St., 53.
 Beauty, beautiful, 18, 35, 62, 64.
 Belief, 12, 13, 15, 17, 20, 41, 42, 47, 48.
 Benedict XV, Pope, 23, 43.
 Birthdays of Jesus, 59.
 Blake, William, 12.
 Blond, 45, 46.
 Bolshevik, 44.
 Bond, no unique between Jesus and mother, 34.
 Boneyard, bones, 18, 19.
 Breasts, 12, 68.
 Browne, Lewis, 67.
 Brother, 10, 11, 12, 13, 21, 36.
 Buenos Aires, 30.
 Bulls, 15.
 California, 43.
 Catholic student mob, 57.
 Catechism, 22, 36.
 Celibacy, 13.
 Child, 8, 9, 11.
 "Church, the of Mary," 81.
 Church-State, 40, 46, 81.
 Chrysostom, St., 53.
 Communist, 3, 16, 19, 31, 43, 44, 46, 48, 70, 71, 73, 74, 75, 76, 79, 81.
 Conception of St. Anne, 54.
 Confession, 56.
 Cousin, 21.
 Crucifixion, 12.
 Cybele, 58, 59.
 Dark Ages, 51, 75.
 David, 4, 8, 9, 66.
 Daugherty, Cardinal, 28.
 Daughter, 6, 7, 13, 16.
 Dead Christ, 23, 31.
 Deity, 3, 13, 22, 23, 38, 39, 41, 63, 65, 66, 77, 79.
 Democratic, democracy, 19, 38, 74, 79, 81.
 Devlin Msgr. John J., 23.
 Diana, Goddess, 72, 73.
 Dominican, 54.
 Dove, 61.
 Egypt, 8.
 Elizabeth, 4, 5.
 Encyclical, 15, 23, 30.
 Equality of Sexes, 16, 17.
 Eve, 3, 66.
 Excommunication, 15, 51, 56.
 Fascism, 74.
 Father, 9, 10, 12, 13, 20, 30, 40.
 Fatima, so-called miracle, 30, 33, 41, 42, 43, 44, 45, 47, 48, 49, 70, 72, 73, 74.
 Female, 13, 18.
 Fernandez, Rev. J. A., 36.
 Festivals of Mary, "Anne" and others, 51, 54, 55, 59, 60.
 Fireworks, homage to "Virgin," 48.
 First Born, 8, 9, 11, 46, 58, 80.
 Five and dime store favors from God, 72.
 Forgeries by Church, 78.
 Fosdick, Harry Emerson, 6.
 Foundation, 6.
 Franciscan, 54.
 Francis. St. of Assisi, 81.
 Franco, Francisco, 56.
 Fourth Party to Trinity, Mary, 65.
 Gabriel, 4, 7.
 Gandhi, 81.
 Gate of heaven, 29, 30, 70.
 Gates of Hell, 44, 70, 81.
 Garrison, Wm. E., 57.
 Gelasius, Pope, 60.
 Genesis, 3, 4.
 Glories of Mary, 23, 24, 37, 78.
 Goddess, 13, 21, 22, 28, 30, 38, 39, 41, 49, 51, 56, 57, 59, 62, 64, 66, 67, 68, 70, 76, 78.
 Golden hair of goddesses, 62.
 Grandmother, 19, 54.
 Gregory, Pope, 53.
 Hail, 4, 13, 32, 36, 53, 71, 73, 79.
 Handmaid, 4, 5, 6, 52.
 Hayes, Cardinal, 23.
 Heal, cure, 41, 42, 45, 48.
 Heel, 3.
 Heiden, Konrad, 56.

- Heretic, heresy, 39, 47, 54, 55, 57, 58, 77, 79.
 Herod, 8.
 Herodotus, 65.
 Hindu, 49, 74.
 Hislop, Rev. A., 59, 60, 61, 67.
 Hitler, Adolph, a Catholic, 36, 56.
 Holiness of Pagan mother, 61.
 Hollywood, 18.
 "Holy City," 81.
 Holy Year, 40.
 Hugger, Father, 38.
 Humanist, humanity, 34, 51, 74.
Hymns of Orpheus, 61, 66.
 Hyperdulia, 41.
 Idolatry, 49.
 Illegitimate vs. holy, 66.
 Image, 3, 7, 14, 30, 36, 38, 48, 63, 64, 76, 79.
 Immaculate, 6, 17, 44, 49, 52, 53, 54, 55, 61, 69.
 Index, the, 51.
 Infallible, 30, 37, 53, 55, 60, 61.
 Innocent III, Pope, 53.
 Inquisition, 57.
 Intercession, 22, 23, 31, 32.
 Jerusalem, 10, 13, 14, 15, 16, 17, 81.
 Jewish, Jews, 9, 13, 34, 35, 45, 56, 60, 62, 64, 65, 67, 73.
 Joachim and Anna, 54.
 Jones, Dr. E. Stanley, 79.
 Joseph, 4, 6, 7, 8, 9, 10, 11, 80.
 Judas, 36.
 Kagawa, T., 81.
 Kidnapping of Mary, 79.
 Kingdom, 14, 32, 79.
 Kinship, 12, 15, 75.
 K.K.K., Marian, 57.
 Kremlin, 23.
 Kuan Yin, 22.
 Kyrie, The, 68.
 Ladder, red, white, 22.
 Lady Day, Pagan, 59.
 Lakshmi, Mother of universe, 63.
 Languages, 14, 15.
 La Sallette fraud, 71.
 Latin, 14.
 Leo XIII, Pope, 23.
 Lester, Muriel, 81.
Life Magazine, 48.
 Liguori, St. Alphonsus, 23, 24, 25, 65, 68.
 Lincoln, 18.
 Lord's Prayer, 14, 32.
 Lourdes, 41, 43, 46, 47, 71, 72, 73.
 Love, of Jesus, Mary, etc. 33, 34, 35, 74.
 Luther, Martin, 70.
 Madonna, 41, 43, 48, 50, 61, 62, 63, 64, 73, 76, 79.
 Magic, 8, 41.
 "Magnificat," 6, 7, 14, 52, 53, 79, 81.
 Maid, 34.
 Maimonides, 76.
 Manger, 9.
 Marianity, Marian, 15, 19, 20, 23, 24, 30, 31, 32, 36, 44, 48, 52, 53, 57, 58, 64, 70, 73, 74, 81.
 Mary Magdalene, 34, 35.
 Mary, "Rebellion," 79.
 Mary, our Life, Hope, Help, Mediatress, Advocate, Guardian, Salvation, Power, Throne, Redeemer, One to bow before and worship, Who saves, condemns, Door, Gate, 24, 25, 26, 27, 28, 30.
 Mass, 40, 46, 47.
 Material possessions, profits, 15, 16, 41, 43, 70, 72, 79.
 Mauricio, Rev. A., 43, 44.
 Mediator, 15, 17, 22, 31, 40, 68, 81.
 Mercilessness, alleged, of Christ, 67, 68.
 Mercy, 5.
 Mercy, goddess of, 66, 67, 68, 70.
 Military, soldiers, 14, 31, 74, 81.
 Miracles, 10, 11, 19, 45, 49, 59, 65, 71, 72, 76.
 Mistress of heaven, 22.
 Mohammed, 35, 43.
 Mondale, Rev. R. Lester, 69.
 Mother, motherhood, 7, 8, 10, 11, 12, 13, 14, 17, 18, 20, 21, 22, 30, 31, 32, 33, 34, 36, 39, 40, 41, 44, 46, 47, 51, 54, 55, 57, 58, 60, 61, 64, 66, 68, 69, 71, 73, 76, 77.
 Mother-son, origins, 64, 66, 67, 68, 69, 81.
 Mother-wife, origins, 65.
 Moslems' homage to Mary, 49.
 Mussolini, 56.
 Myths, Commercially valuable, 72.
 Nazaré, Portugal, 43.
 Necedah, Wisconsin, 46, 71.
 Nestorius, heresy of, 77.
 New York City, 43, 44, 45, 71.
 Nimbus, Circle of Light, 63, 64.
 Nimrod, 64.
 Oak Ridge, Tenn., 71.
 One hundred twenty at Pentecost, 14, 15, 17, 45.
 Origen, 51, 53, 67.
 Original sin, 52, 53, 54, 69.
 Pacelli, Pope, 46, 55.
 "Pact with Devil," 75.
 Pagan, Paganism in Church, 38, 39, 41, 43, 48, 49, 51, 55, 56, 58, 59, 60, 61, 62, 64, 66, 69, 70, 77, 79, 81.
 Pagan Mothers' Assumption, 61.
 Paul, 4, 17, 39, 52, 55, 72, 73.

- Pax Mariana, Pax Marxiana, 75.
 Penance, 46.
 Pentecost, 14, 16.
 Peron, 56.
 Persecution, Catholic justification of, 57, 58.
 Perversion, 13.
 Peter, 13, 14, 15, 16, 17, 18, 25, 34, 39, 44, 55, 80.
 Pilgrims to "Holy" places, 40, 43, 46, 47, 48.
 Pius VII, Pope, 23.
 Pius IX, Pope, 30, 49, 52, 54, 55.
 Pius XI, Pope, 43.
 Plane Crash of Our Lady, 48.
 Plato, "Virgin-born," 67.
 Polytheism of Church, 29, 37.
 Postal Employee, Catholic, 56.
 Pray to "Blessed Virgin," 49, 51.
 Priest, 6, 13, 22, 31, 36, 42, 44, 46, 47, 48, 73.
 Prince, 6.
 Private interpretation of Bible, 32.
 Proposed prayer to Mary, 32.
 Proserpine, Holy Virgin, 61.
 Protestants, 18, 19, 20, 30, 31, 36, 43, 53, 57, 58, 74.
 Pseudo-Christianity, 37.
 Purgatory, 39, 40.
 Purification, 10.
 Purple Curtain, 41, 42.
 Queen of heaven, peace, etc., 6, 20, 32, 36, 40, 42, 43, 46, 55, 56, 68, 61, 62, 64, 65, 66, 67, 69, 70, 74, 75, 80.
 Question Box, Catholic, 60.
 Red flag, 79.
 Reginolatriy, 55, 56.
 Relics, 19, 28, 43.
 Resurrection, 16, 34, 35, 52, 55.
 Revolutionary, 14, 31.
 Roman Mary's Pagan lineage, 66.
 Rosary, 36, 46, 50, 74, 77.
 Russia, 42, 43, 49, 70, 73, 76.
 Rycroft, Dr. W. Stanley, 37.
 Sacrilege, 21.
 Saint, 9, 19, 20, 31, 36, 37, 49, 51, 64, 68, 70, 81.
 Samaria, Lady of, 34.
 San Gabriel, 6, 20.
 Savior, 5, 79, 81.
 Scapular, 39, 40, 77.
 Schroeder, Theodore, 67.
 Schweitzer, Albert, 81.
 Semiramis, 64, 65, 66, 72.
 Serpent, 3.
 Sex, Inferior of women, 56.
 Sheen, Bishop Fulton J., 32, 33, 34, 35, 40, 47.
 Shepherd, Margaret L., 31.
 Shrine, 41, 43, 44, 46, 72.
 Siberia, 77.
 Sisters, 10, 11, 12, 21, 36.
 Sixtus IV, Pope, 60.
 Slander, 35.
 Slocum, Stephen E., 17, 51.
 Socrates, 18.
 Son, 4, 6, 7, 8, 10, 11, 12, 13, 16, 18, 20, 30, 38, 64, 67, 81.
Song of Bernadette, 45.
 Spellman, Cardinal, 40.
 Spirit, Holy, 4, 5, 8, 9, 14, 15, 17, 45, 46, 65.
 Stalin, Joseph, 3, 15, 23, 36, 44, 48, 70, 71, 74, 76, 77, 79.
 State-Church, 57.
 Stock, Simon, 39.
 Stritch, Cardinal, 29, 30, 47.
 Successor, 15.
 Suhard, Cardinal, 37, 38.
 Tabernacle housing "Christian" and Pagan goddesses, 65, 66, 80.
 Tertullian, 37.
 Testa, Rev. Stephen L., 77.
 Tibet, 13.
 Togliatti, Catholic-Communist, 74.
Tosca, Grand Opera, 63.
 Tradition, 6, 7, 15, 17, 23, 30, 32, 35, 40, 44, 53, 54, 61, 77, 80.
 Transfiguration, 63.
 Travelling Madonnas, 48, 49.
 Trent, Council of, 22, 54.
 Trinity, 37, 65, 68.
 Trotsky, Leon, 44.
 Twelve-year-old, 11, 34.
 Unconventionality, 7.
 United States of America, 75.
 Universal motherhood, false, 34.
 Upper Room, 13, 14.
 Ukase, 48.
 Urban, Pope, 51.
 Van Hoof, Mrs. Anna, 46, 47.
 Vatican, 42.
 Veneration, 3, 19, 51.
 Vesta, Virgin goddess, 66.
 Vicar, 14, 15, 17, 45, 79.
 Virgin births, Pagan, 66, 67.
 Virgin, broken promises of, 45, 46.
 Vitolo, Joseph, Jr., 45, 63.
 "Viva La Virgen!" 57, 58.
 Weeping statues, 76.
 Wilkins, W. J., 21, 58.
 Williamson, Margaret, E., 65.
 Woman, 3, 5, 12, 13, 16, 17, 34, 35, 64, 67, 79, 80.
 Womb, 4, 5, 11, 21, 59, 68, 77.
 Word, Inspired, 3, 11, 12, 21, 68.
 World War, I, 42.
 Worship, 3.
 Zacchello, Rev. Joseph, 19, 20, 23, 31.